

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 17th August 1907.

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I.—FOREIGN POLITICS.

THE *Soltan* [Calcutta] of the 9th August, after arguing that the English, it would seem, regard Egypt as included

SOLTAN,
August 9th, 1907.

England in Egypt.

in their own dominions, because otherwise they would not call the party in Egypt who ask for self-government, seditionists. proceeds to remark that this wild dream of the English as regards Egypt bodes them ill. Too much greed always ends in disaster. The British Empire is large enough already. In India the people are awakening, and at such a time any attempt by the English to check political aspirations in Egypt will lead to the downfall of the British Empire. Let the English officials desist from the attempt to digest Egypt. They are certain otherwise to get indigestion.

2. In concluding a lengthy article addressed to the people of Persia, the *Namai Maqaddas Hablul Matin* [Calcutta] of the 12th August remarks:—

NAMAI MAQADDAS
HABLUL MATIN.
August 12th, 1907.

Persian politics.

Do you still entertain any doubt as to the insincerity of Amines Pacha, and do you still persist in depending upon him as your leader? Even now, do you think that Russia likes to see constitutional Government continue in Iran, and that Amines Pacha would have entered Persia and moved about in it, except with the consent and connivance of the leading men of the country? Is it not the time for you to try to ward off the approaching evil? Just fear the day when foreign armies might encamp in your country in consequence of a boundary dispute with England and Russia. Do you not notice that in course of only a month Korea and Morocco have slipped away from the hands of their owners? Similarly, we shall also be passing away into foreign hands, should we not be wide awake against the impending evil? We remember your laughing to scorn our prediction about the Turkish boundary question some time ago, and fear you will do the same in reference to the matter at issue. May God have mercy on you. We are afraid lest you should have to weep in the end.

3. In giving an account of the Italian patriots G. and M, the *Hindi Bangavasi* [Calcutta] of the 12th August refers to

HINDI BANGAVASI,
August 12th, 1907.

The Italian patriots.

the fact of their unselfish devotion to their native land and to the unwearied attempt on their part to better its condition in various ways. The paper notes that in doing what they did in that way, their guiding principle was "Better die than live a slave under foreigners."

4. Comparing the present condition of Italy with the past, the *Hindi Bangavasi* [Calcutta] of the 12th August says that

HINDI BANGAVASI,
August 12th, 1907.

The Past and the present condition of Italy contrasted.

none could even dream that a foot-trodden nation will again rise to power, before Italy showed the example by regaining its independence. The Italians continued under the rule of tyrants as long as there was dissension amongst them; but when they united themselves into a single whole, no foreign powers could exercise force over them to move them in any way at their desire, just as none can arrest the progress of a spring resulting from the union of various small bodies of water the growth of which would have been easily checked when it stood alone simply by stopping its mouth.

5. The *Hindi Bangavasi* [Calcutta] of the 12th August criticises Mr. Grey's vehement advice in the House of Commons, that in no case it would be expedient

DAILY HITAVADI,
August 12th, 1907.

Mr. Grey's advice in the House of Commons.

to introduce self-government in Egypt, inasmuch as it will lead to enormities and administrative evils in that country. The paper argues whether the non-existence of self-government has proved a safeguard against the prevalence of atrocities and high-handedness in India, concluding that to give something to others rests with quite a different power altogether, and that things await their time to make their appearance.

II.—HOME ADMINISTRATION.

(a)—Police.

HITVARTA,
August 7th, 1907.

6. Referring to the conflict between the police and the students near the *Yugantar* office on the 7th current, the *Hitvarta* [Calcutta] of the 11th August remarks that really the Indians have got sick of the high-handedness of the police.

SANDHYA,
August 8th, 1907.

7. Referring to the arrest of Abinash Chandra Bhattacharyya, Manager of the *Yugantar*, on the 7th August last, the *Sandhya* [Calcutta] of the 8th August says that to wipe off the humiliation caused by Bhupen's defiant attitude, the police seized the Manager, as they could not lay their hands on any other person. Here again is another instance of the incapacity of Raja Hava Chandra and his minister Gava Chandra. For did not the manager keep the accounts of the *Yugantar* and thereby help its publication? He must therefore be seized instead of the editor. Bhupen administered a direct kick; this time Abinash will give a backward kick. "Be kicked backward and go to the house of Yama (Pluto)," so runs the proverb.

SANDHYA,
August, 8th 1907.

8. The *Sandhya* [Calcutta] of the 8th August writes as follows under the head lines:—

A scuffle at the *Yugantar* office.

Bloodshed at the *Yugantar*—
The detective's liver ruptured.

It appears from the warrant issued for searching the *Sandhya* and the *Yugantar* office for "Seditious publication" that it is intended to seize the *Yugantar* again. The *Yugantar* continues to be published. This is very humiliating; therefore it must be put down, and with it the *Sandhya* also must be hit, because the *Yugantar* is printed at the *Sandhya* press. In a word it is intended to kill two birds with one stone.

At the conclusion of the search at the *Sandhya* office, the corpulent detective Ellis, and his subordinate proceeded to the *Yugantar* office. While there, Ellis attempted to push a boy. The boy said: "Take care". Ellis again went to push. At this the shout "Maro" "Maro" went forth. The boys thrashed Ellis so thoroughly that he narrowly escaped serious consequences, receiving only a slight cut in the head. Khude (small) detective Lahiri, coming to the rescue of his *dharma-bap*, is said to have been in his turn, severely beaten with umbrellas. People say he was hurt in the neck. He ought to have been given something more than what he got; one is almost impelled to add a few more blows. Seeing that reinforcements were sent for, the boys made themselves scarce. There were one or two officers at the *Yugantar* office, the others being all boys from outside. But as the head of the police had been beaten, some one must be arrested. So, the police arrested a boy, quite unconnected with the affair, whose name is Jotindra Nath Roy, a student of the B. A. class of the Ripon College, upon whom the cowards of the police are said to have wreaked their vengeance. Thanks to the *Yugantar*, its Bhupen showed plantain to the *feringhi's* court and went to jail, thereby effecting *Yugantar* (a new era). It was those boys so much loved by the *Yugantar* who have offered a red *Jaba* (a flower usually offered to the goddess *Kali*) at the feet of the Mother. We are in the habit of licking the feet of the police like sheep when they belabour us or invade our houses. But the boys of the *Yugantar* have not done that; they acted like men and administered a good beating with *lathis*. The boycott celebration, in its truest sense, was yesterday, the 7th August, at the *Yugantar* office. Is it possible to have a festival without bloodshed? But it will not do to shed blood like sheep. One must cause blood to flow and then bleed. The tyrant acting illegally must never be spared. You must even shed blood if by so doing you can save yourself from oppression. This is the law of the *Yuga* (age). The boys of the *Yugantar* have really brought about a *Yugantar* (a new age).

SANDHYA,
August 12th, 1907.

9. After sending Bhupendra Nath to jail, writes the *Sandhya* [Calcutta] of the 12th August, the police found that the *Yugantar* could not thereby be stopped. So they sent up Abinash Chandra Bhattacharyya, Manager of the paper, for sedition, as they could not find out the editor. Abinash too will perhaps be sent to jail. After that when the *Yugantar* will again appear, the

pressman, the inkman, the paper-supplier and, last of all, the readers of the *Yugantar* will have to be sent to jail. What a fun!

10. The *Sandhya* [Calcutta] of the 8th August writes:—

"Devil dance at the *Sandhya* office."

Yesterday just at noon, when devils are believed to throw brickbats, some five red faced devils, a dozen constables, the corpulent detective Ellis and his never failing Lieutenant Lahiri, made their appearance at the *Sandhya* office for the purpose of making a search. Kazi Kingsford must play the Nawab, and the Detective Police must have their salaries; so, having nothing else to do, they set themselves to making a search. O you fools, what can you get by a search except horses' eggs (mares' nest)? You got a horse's egg by search of the *Bande Mataram* office, and at the *Sandhya* office barren egg has been your gain. But something must be taken away; so one or two account books, the *Sandhya's* list of subscribers and some such petty things were removed. None among the principal men were present when the *Sandhya* office was searched, but only the minor people were there. A vigorous attempt was made to know who were the persons in authority, but no clue could be found. The type in form of the *Yugantar* was removed, with a view to stop its publication. Though the quantity of type is not large at the *Sandhya* office, yet the printing of the *Yugantar* will never be stopped. We lay a wager for a lakh of rupees to print the *Yugantar* at any cost as long as Bhupen does not come back. Considering the affection of the people for the paper, they must have it printed, even though at dead of night. That ridiculous devil dance can no longer terrify anybody. What we will do we have already decided; nothing will deter us from our purpose. Do your worst.

SANDHYA,
August 8th, 1907.

11. The *Hitavadi* [Calcutta] of the 9th August asks indignantly why did the police, in searching the office of the *Bande Mataram*, carry away the bill-book, the receipt-book, the list of subscribers, and other papers which could not help the prosecution in any way? Why this *sulum*? Can such conduct increase the prestige of Government?

HITAVADI,
August 9th, 1907.

12. The *Bihar Bandhu* [Bankipur] of the 10th August refers to the recent search by the police of the *Bande Mataram* office, and fears that it may be followed by the prosecution of the journal of that name, inasmuch as the English owned papers of Calcutta have been speaking of the prosecution of another local vernacular paper, for the last few days. The paper also refers to the contemplated prosecution of the *Kais-ri* of Bombay as reported by a local correspondent of the *Amrita Bazar Patrika* and reflecting upon the confiscation of the "India Press, following the conviction of the editor, remarks that it has practically become a rule with the Government to confiscate the press side by side with the conviction of the editor and the proprietor, in order to ruin the latter completely. This proceeding says the paper, will increase the popular discontent rather than suppress it which the Government seeks to do by its measures.

BIHAR BANDHU
August 10th, 1907.

13. The *Sandhya* [Calcutta] of the 8th August publishes the following comments:—

The police no longer feared or respected.

The *darwan* of the *Sandhya* office is named "Upadhya." Which "Upadhya" wilt thou then seize? If "Upadhya" *darwan* be seized, he too will show you his pair of *nagra* shoes and come back.

SANDHYA,
August 8th, 1907.

The boys no longer fear the police bogey. They laugh, make merry and add to the fun. The *feringhi* was governing the country by inspiring fear. But that fear is almost gone. What to do now?

Nobody in this country was ever afraid of the *feringhi's* gaol, and nobody was ever out-casted for having been sent to it. The gaol has now been illumined by Bhupendra Nath's presence. In governing the country the *feringhi* used the rod of justice but could never wield it with efficacy. But that rod has now got twisted like a raw bamboo stick. Alas! O *feringhi*!

The officers of the *Sandhya* office did a very funny thing. They sprinkled Ganges water and water mixed with cow's dung to purify the office which had been contaminated by the presence of the police. The glass out of which Purna Lahiri drank water was purified by throwing it into fire. All other articles without any exception were washed clean with Ganges water. The

meaning is that, instead of fear, disgust has come; there is no feeling of respect, except a spirit of fun. The end of this, O *feringhi*! you must contemplate with some concern.

SANDHYA,
August 13th, 1907.

14. The Calcutta Police, writes the *Sandhya* [Calcutta] of the 13th August, have become tired of making searches, for the only thing that they get by a search is either a pair of shoes or blows, or a *Bande Mataram* push. All their efforts to find out the editors of newspapers fail. Are the editors really in hiding? Ah, they are not the men to hide their heads! They are not editors—they are head-eaters. In fact, our papers are not conducted on *feringi* lines. Great fighters write in all the papers. The policy is a fixed one, and they all discuss it each from his own stand-point. When the writings come, some one arranges them. It is just like the management of a *devottar* property. Everyone is a *sebayet*—every one has a right to the *seba* (worship of the deity) and the *prasad* (the food offered to the deity)—but there can be no partition of the property. Everything about the *feringis* is done on hire, and so they set up a hired man (as the editor of a newspaper). It may be asked, who will stand in the fore-front? Why, every man that will be arrested. Not one or two, but ten men will come forward. Even if the dog living in our office is arrested, it will loudly bark bow-ow-ow—I am the person, I am the person, and none else. This state of things has made the Police frantic and eager to make arrests. The other day Upadhyaya delivered a speech at Kalighat, and the Police are trying to arrest him for it and collecting evidence for the purpose. First, they caught a *sebayet* of the place, but he denied having heard the speech at all. Next, they caught a gentleman whose son is in the Police service. Then they have their Bidhubhusan (tutored witness). O you ill-starred fellows, you will not have to take so much pains! The speech which was delivered at Kalighat has been written down word per word. *Feringi* Ravana is seeking his own destruction by stealing our *swadeshi* Sita in the garb of a *Yogi* (a hermit) under the pretext of righteousness (refers to the account in the Ramayan of the abduction of Sita by the giant Ravana). We shall explain this fully in the face of Kazi Kingsford in the Police Court. Does a lion fear the howling and jumping of a jackal? But the cowardly Police do not venture to come face to face. They have got the habit of secretly collecting false evidence.

SOLTAN,
August 9th, 1907.

15. The *Soltan* [Calcutta] of the 9th August publishes a letter from a reporter alleging that in the month of Falgoon last Babu Girija Prosonna Mukerjee, Zamindar of Gobardanga, on account of his son's marriage, issued orders for the realisation of an extra contribution from his ryots of six annas per rupee. Hindu ryots were to be excused one or two annas, but from the Musalman ryots the contribution was to be, and as a matter of fact was extracted in full, and sometimes even in excess (at the rate of eight annas). Recalcitrants were summoned by peons and abused by a *gomasta* named Anath in these terms: "*Sala nerekh*, I shall tie a pig on to your beard."

HITVARTA,
August 11th, 1907.

16. Referring to the fact that it is in contemplation of Government to see the police trained in short-hand, in order to facilitate the taking down of speeches delivered at public meetings, the *Hitvarta* [Calcutta] of the 11th August suggests, that Government would be well advised to send a phonograph to such meetings as something ensuring greater facility and perfection in performance of the work. Would the Government, asks the paper, take this advice?

DAILY HITAVADI,
August 12th, 1907.

17. The *Daily Hitavadi* [Calcutta] of the 12th August writes as follows:—
The manner in which villagers are often oppressed by the military and punitive Police is calculated to goad even the most peaceful of men to violence. It appears that since the beginning of the *swadeshi* movement the duties of the police have greatly changed. The police first compel innocent people to break the peace by committing oppressions on them, and afterwards arrest them for having broken the peace. Does such a curious method of keeping the peace obtain in any other civilised country?

(b)—Working of the courts.

18. Referring to the case in which one Thornton of the Baranagore Jute Mills was fined Rs. 200 for causing the death of a cooly, the *Sandhya* [Calcutta] of the 8th August ironically writes:—

SANDHYA,
August 8th, 1907.

It was a trivial matter. A cooly died from the effects of a slight injury. A case came up for trial quite unnecessarily, in the Alipore Magistrate's Court, and the Court's valuable time was for nothing wasted. The Court agreed with the accused's Counsel, and held that the matter was not very serious. The law was vindicated by the infliction of a fine of Rs. 200 on the accused, which, when realised, was ordered to be paid to the cooly's widow. What an exhibition of kindness, this!

19. *Re* the judgment in the case of Mr. Thornton of the Baranagar Jute Mills, the *Daily Hitavadi* [Calcutta] of the 9th August writes:—

DAILY HITAVADI,
August 9th, 1907.

The case of Mr. Thornton of the Baranagar Jute Mills.

We cannot even imagine what the result of any serious assault by Thornton will be, if even a slight assault by him is enough as it has been enough in this case to kill a black man. Anyhow the punishment he has received has been very severe. It will become exceedingly difficult for Europeans to live in this country, if they have to pay down Rs. 200 for rupturing the spleen of a black man. We hope the Imperial Anglo-Indian Defence Association will not forget to agitate strongly against this judgment of the Alipur Sessions Judge.

20. *Re* the correspondence which has appeared in the columns of the *Englishman* newspaper of Calcutta animadverting upon the decision of Mr. Justice Mitter and Mr. Justice Fletcher in the Bloomfield murder case, the *Navasakti* [Calcutta] of the 13th August writes to point out that while the sense of justice of the *Feringhees* is not outraged when *Feringhees* get off with small fines for the murder of natives, they cannot tolerate the idea of a *Feringhee* losing his life in an accident, in the course of an assault he had in a manner provoked by his oppressions, without at least one native being hanged therefor.

NAVASAKTI,
August 13th, 1907.

21. The *Sandhya* [Calcutta] of the 14th August writes that reports seem to show that the late Mr. Bloomfield was a most turbulent sort of man, whose depredations made existence almost insupportable for the villagers in his neighbourhood. It appears that a few of these, after having been terribly oppressed and unable to put up with it all any longer, beat the *Feringhi* to death with *lathis*. Words cannot adequately describe what terrible oppression was committed on these villagers by the District Magistrate and the police after the murder had been done. The Magistrate encamped about a mile off the village and set the police on to it. The hideous outrages which the police thereupon committed on the villagers are worthy only of *Feringhi* rule. The village thenceforward continued to be kept in a state of siege for days, the villagers were not even allowed to go to their fields for purposes of cultivation. Those who sent the *Feringhi* to his death are said to have sought refuge in Nepal, only 4 miles distant from their homes. But the police were not to be thwarted. They brought forward a number of men indiscriminately as the murderers. And the Judge forthwith sentenced three of them to death and one to transportation. For a *Feringhi* to be murdered is no joke, and for one *Feringhi* life so lost, four lives must be taken. Then followed an appeal to the High Court, where Justices Mitra and Fletcher were dumbfounded at this murderous judgment and modified it considerably.

SANDHYA,
August 14th, 1907.

And it is over this action of the High Court that a row has been raised amongst *Feringhis*. What downright impudence for a black Native Judge to acquit murderers who have murdered a *Feringhi*! We shall have our own way with you this time. The *Feringhi* newspapers, the *Englishman* and the hypocritical *Statesman* have levelled their horns, about to run Mr. Justice Mitra in.

The *Feringhis* argue that they are in such a position of numerical inferiority in this country that unless men who murder them are adequately punished,

it would become very difficult for them to live here. We should be so glad if it would. When would the day come when it should be so!

But on the other hand it is for us that existence has become very difficult in this the land which is our own. The *Feringhi* is to murder any number of poor fellows and escape exultantly after the payment of a fine of a hundred or two hundred rupees.

After referring to the cases of the Mehter at Delhi and the Mill-hand at Ghosery, the paper continues:—

A fresh case is now reported of an Artillery man at Multan having brutally assaulted a lad and killed him. And perhaps he will be pensioned off and sent to England.

Judge now if it has become difficult for us or for them to continue living here. If you seek to point out these oppressions and wrongs, you will be accused of sedition and clapped to prison. When such are their ways, does it not behove us to alter our ways a little? Something must be done to do out the *Feringhi* in regard to his ways. What is that something?

BHARAT MITRA
August 10th, 1907.

22. Referring to the interpellation between the Bench and Bar in the

The District Judge of Barisal.

Judge's Court at Barisal on the application for bail filed on behalf of a student named Krishna Kumar sentenced to a month's hard labour by the local Magistrate, on the charge of his having been found in possession of a sword stick, the *Bharat Mitra* (Calcutta) of the 10th August remarks:—

Just see what a capable the learned Judge the Sessions Judge of Barisal is. He has corrected even the mistake of the High Court. But, unfortunately, his merit has not been duly appreciated, since he has been posted to such an obscure place as Barisal. It is now time that he should have attracted the notice of the Bengal Government. Why not Chief Justice Maclean vacate his seat in favour of the learned Judge? For, then, alone justice would be done to his merit.

BIHAR BANDU,
August 10th, 1907.

23. Referring to the fact of the alleged missing of records in Mr.

The alleged missing of records from the Bihar Munsiff office.

Kasim's case from the office of the Munsiff of Bihar, the *Bihar Bandu* [Bankipur] of the 10th August refers to its contemporary, the *Bihar Herald's* remarks that it is not unoften that such events occur in the Civil Courts in the Patna district, and urges upon the authorities the advisability of seeing the evil remedied.

(d).—Education.

DAILY HITAVADI,
August 9th, 1907.

The Risley Education Circular.

24. The *Daily Hitavadi* [Calcutta] of the 9th August says:—

The authorities have probably realised that the sacred fire of patriotism which has been lit in the hearts of Bengali students cannot be extinguished by threats. This is why the Risley Educational Circular is not being enforced against the latter, and, most probably, it is for fear of losing their *prestige* that the authorities are unwilling to withdraw it. The manner in which the students of all schools and colleges in Calcutta took part in the celebration of the boycott anniversary on the 7th idem, however, demonstrated the worthlessness and uselessness of the circular. Government knows that if it tries to enforce the circular in Calcutta, the entire student community of the city will cut off their connection with the local University, and that this will be derogatory to its *prestige*. The circular has placed the authorities between the two horns of a dilemma, and there is the danger of loss of *prestige* either way. It now remains to be seen how they extricate themselves from this uncomfortable situation and save their *prestige*.

NAVASAKTI,
August 10th, 1907.

25. The *Navasakti* [Calcutta] of the 10th August writes:—

The Risley Educational Circular.

Mr. Risley flashed his *bijli* (lightning) from the heights. It roared and flashed, but the only effect was that the solitary traveller was enabled to find out his way. How the students of Bengal obeyed the circular will soon reach the ears of Mr. Risley. Far from terrifying them, it served the purpose dispelling the darkness and showing the way to the National College.

(e).—Local Self-Government and Municipal Administration.

26. The *Bihar Bandhu* [Bankipur] of the 10th August reports that a general agitation has sprung up among the sweeper women of Bihar who have resolved upon a strike, consequent upon the imprisonment of one of their number, late an employé of the local Municipality, under section 188, No. 3 of 1888 (Bengal Council), and impresses upon the District Magistrate to enquire into the matter and trace the real offender, or else the agitation will immensely inconvenience the public.

BIHAR BANDHU,
August 10th, 1907.

(g).—Railways and communications including Canals and Irrigation.

27. The *Murshidabad Hitaishi* [Murshidabad] of the 7th August deprecates a proposal which it understands is under consideration to remove the Kassimbazar Railway Station to Panchanontola. The proposal, if sanctioned, will cause great inconvenience to the residents of Saidabad and Khagra.
28. The *Howrah Hitaishi* [Howrah] of the 10th August suggests that the intermediate class "Darbar carriages" or at least those of them which are reserved for females on the East Indian Railway should have their window openings provided with iron bars in order to obviate the risk of children falling out of them accidentally.
29. Writing in the *Daily Hitavadi* [Calcutta] of the 12th August, Babu Ram Pran Sarma Kaviranjani of Howrah says that on the 20th July last the lady booking clerks of the Howrah railway station cracked jokes upon him when he asked for a ticket for the Benares Cantonment and harassed him greatly before giving him one.

MURSHIDABAD
HITAISHI,
August 7th, 1907.

HOWRAH HITAISHI,
August 10th, 1907.

DAILY HITAVADI,
August 12th, 1907.

(h).—General.

30. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 8th August writes as follows:—
- Sir L. Hare's proposed visit to Barisal. The Subadar of Dacca is going to Barisal. Great sensation prevails in every subdivision. Starving ryots are being hard pressed for subscriptions by Deputy Magistrates and Police officers. Similar news has reached from Faridpur. Must receptions be accorded to the Lieutenant-Governor even by adding to the sufferings of the poor? Civilised Englishmen, why do you encourage a bad policy like that of Caligula?
31. Referring to some of Mr. Morley's replies to questions put to him in the House of Commons, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 8th August writes as follows:—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
August 8th, 1907.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
August 8th, 1907.

Mr. Morley is too weak to make independent enquiries, and he does not know the conditions prevailing in the country. He is simply a parrot repeating what he is taught by others. And yet he is a person at whose behest the very leaders of our society can be banished, and everyone of us hanged in a moment.

In short, it lies in Mr. Morley's power to cause as much suffering to the weak, unarmed and starving Indians, as is possible for him to do with the help of the vast military strength of the English *raj*. But considered from the moral standpoint, Mr. Morley's replies are full of mistakes and prompted by false notions. He is being completely blinded by his faith in the words of his subordinate officials. We are a weak and famine-stricken people, prostrated at the feet of others. We are suffering much, and doomed to suffer much more. But so long we thought Mr. John Morley to be a generous man, such as a man ought to be. And a study of his writings had strengthened this idea about him in our minds. But with what charm has Lord Curzon transformed him into a parrot in the twinkling of an eye!

BNARAT MITRA.
August 10th, 1907.

32. Referring to the recent interpellation in Parliament respecting the Red Pamphlet, the Punjab disturbances and deportation of Lajpat rai, the *Bharat Mitra* [Calcutta] of the 10th August says that the reason why the Secretary of State has been returning such replies to the questions asked is that he has been moving according to the dictate of the Government Executive in India, keeping in the background his own sense and reason. He has been so much overpowered by the former that he has, practically, become destitute of the power of giving right answer to any query.

BNARAT MITRA.
August 10th, 1907.

33. We now see the Government Executive officials passing orders which might have well become a Nadir Shah, says the *Bharat Mitra* [Calcutta] of the 10th August in connection with the expulsion of Dhani Ram, President of Araya Samaj from the district of Abbottabad, for one year, under the Frontier Regulations, on the charge of his having used foul language in reference to the prophet Muhammad, during his conflict with a Muhammadan milk boy.

DAILY HITAVADI,
August 11th, 1907.

34. The *Daily Hitavadi* [Calcutta] of the 11th August writes:—

"The measuring rod, and the interests. It originated in the attempt to effect the regeneration of the arts and the trade of India.

If we are victorious in the struggle, the decline of the Indian trade of England will be inevitable. The astute Englishman sees clearly the inevitable and deplorable outcome of the commercial war which the Bengalis have declared. He sees plainly that he is going to lose his means of livelihood. He is therefore alarmed. The moment his interests are thwarted, he gets highly incensed. The English merchant naturally thinks that the drain upon India, which has been going on smoothly for half-a-century, is a thing to which he has a special right. He considers the attempt to revive the lost arts and industries of India improper, because it goes against his own interests. Why should not the greedy merchant run mad at the prospect of the loss of his income?

We do not know what others may think, but we, for our part, think that His Majesty, King Edward VII of England, is Emperor of India only in name. It is the English merchants who are every one of them a King of India. It has therefore come to this that those very persons who hold the measuring rod in their hands, are also those that wield the rod of sovereignty. If we meddle with the measuring rod, chastisement with the rod of sovereignty must be our portion. This is the true reason why the *swadeshi* agitators are sought to be put down. If the sovereignty had not been vested in the hands of merchants, the perfectly legitimate *swadeshi* agitation would not have been held to be illegal. Why should the rulers try, openly as well as secretly, to get Manchester cloth and Liverpool salt sold? Why, again, should patriotic young men and boys be prosecuted, punished and persecuted for furthering the *swadeshi* movement?

From the "honest" John Morley, the well known Liberal, down to the humblest village chaukidar, every one is dead against the *swadeshi* movement. The "honesty" of John is confined to the sea-bound limits of the British Isles. In Bengal, in the Punjab and Madras the patriots are being harassed and humiliated, and everywhere the rod of sovereignty is being openly wielded to shield the measuring rod.

The Indian politician at last finds himself standing at the parting of the ways. He must show a bold front to defend his country's honour and maintain the *swadeshi* agitation. He must be prepared to undergo incarceration like Bhupendra Nath, the worthy son of the Mother. It will not do to lose heart at the apprehension of evil, for out of evil cometh good.

HINDI BANGAVASI,
August 12th, 1907.

35. The *Hindi Bangavasi* [Calcutta] of the 12th August refers to

Lajpat rai's letter to the King. Mr. Morley's reply to a question in Parliament on Lajpat rai's letter to the King, and notes that the letter discloses the Aryan nature of the writer, for it contains nothing in the way of prayer for release. The paper adds that it also casts further reflection on the dark side of the British rule and asks whether the Executive will be aroused to their senses, even now.

III.—LEGISLATION.

36. The *Hindi Bangavasi* [Calcutta] of the 12th August questions the correctness of the facts touching the death of Sachindra Coomer as stated in Chief Secretary Mr. Gait's reply to Mr. R. C. Pal's question in the last meeting of the Provincial Legislative Council, considering them as being highly improbable.
- Mr. Gait's reply in the Legislative Council criticized.
- HINDI BANGAVASI,
August 12th, 1907.

IV.—NATIVE STATES.

37. Be quick lest you should lose the opportunity, says the *Bharat Mitra* [Calcutta] of the 10th August, ironically, hearing that the Maharaja of Jaipore intends to show his devotion to the British Government, following in the wake of the Maharaja of Kashmere.
- The Maharaja of Jaipore.
- BHARAT MITRA,
August 10th, 1907.

VI.—MISCELLANEOUS.

38. The *Pallibasi* (Kalna) of the 31st July warns Englishmen not to persist in a course of repressive policy, pointing out that resort to repression on the part of a governing power has generally been the prelude to its fall.
- A warning.
- PALLIVASI,
July 31st, 1907.
39. The *Marwari Bandhu* [Calcutta] of the 7th August characterizes as delusive the good feeling alleged to be entertained by Japan towards India, and considers it better to remain under the English rule and obtain the rights and privileges promised by the late Queen in Her Majesty's proclamation following the mutiny of 1857.
- Japan's feeling towards India.
- MARWARI BANDEHU,
August 7th, 1907.
40. The *Marwari Bandhu* [Calcutta] of the 7th August notes the suggestion of the *Pioneer* calling it "Mouth-piece of Government" to abolish the system of permanent settlement in Bengal as calculated to bring more money to the Government coffers than is the case at present; and, remarking that as the *Pioneer's* opinions are generally the forerunner of the Government's resolution and will some day be translated into action, says that the Bengal landholders who have been showing their false devotion to Government and taking lead in being traitors to their country will have, now, to undergo a penance for the sin committed.
- The permanent settlement of Bengal.
- MARWARI BANDEHU,
August 7th, 1907.
41. The *Soltan* [Calcutta] of the 9th August warns the officials that any attempt by them at the present time to abolish the Permanent Settlement, will add to the complicated situation which now exists as the result of the Bengal Partition.
- The question of the abolition of the Permanent Settlement.
- SOLTAN,
August 9th, 1907.
42. Having regard to the recent statement of the *Pioneer*, called the mouth-piece of Government, anent the system of Permanent Settlement in Bengal, the *Bihar Bandhu* [Bankipur] of the 10th August advises the Bengal landholders and the Landholders Association in Bihar to take precautionary measures against the threatened abolition of the system, by approaching the Government and explaining to it the disastrous consequences to them of its withdrawal. If Government is unable to undertake any work in the interest of the public, for want of funds, it had better, says the paper, curtail the military expenses which amounts to 33 crores of rupees. It need not be mentioned that India has been a favourite resort of famine, for some time past. So, the abolition of the Permanent Settlement and the consequent enhancement of revenue demand, would increase the distress of the people, in a proportionate increase of rent payable by them, and this will bear hard upon the latter, seeing that the agricultural condition of India has been so bad, for some time past, that almost every year there has been a failure of crops in it. Again, there is discontent rampant in the country, all round. Hence, to start a new method of settlement by abolishing the Permanent one, would be a fresh
- BIHAR BANDEHU
August 10th, 1907.

contribution to the popular discontent. So, the authorities had better think twice before entering upon any new project.

BASUMATI,
August 10th, 1907.

43. The *Basumati* [Calcutta] of the 10th August in noticing the recently expressed views of the *Pioneer* on the Permanent

The *Pioneer* on the abolition of the Permanent Settlement.

Settlement dwells upon the alarm which they will create and upon the poverty of statesmanship amongst Englishmen which allows them now-a-days to disregard the future and pay heed only to considerations of immediate profit in their governance of their Empire.

NAVASAKTI,
August 8th 1907.

44. The *Navasakti* [Calcutta] of the 8th August speaks in high terms of the success of the celebration of the anniversary

The anniversary of the boycott.

of the boycott on the 7th idem, and says that the fact that thousands of men gathered together on the occasion, in spite of bad weather and the threats and persecutions of the English, proves that the boycott movement has a divine force behind it. If Englishmen have eyes to see, they saw on that day that it was not simply for play and amusement that the Bengalis had taken to politics. The Bengalis have found out the real thing, and they have resolved to acquire it even at the sacrifice of their lives. The force that has awaked in Eastern Bengal will soon awake in Western Bengal also.

The two speeches that were delivered on the occasion contained clear evidence of the power of the new sentiment and ideal. Prayers and petitions found no place in Ambika Babu's speech. And Surendra Nath was not only the priest who administered the oath of boycott to the people, but he used, most probably for the first time, the word *bahishkar* (exclusion), instead of the word boycott in its much narrower sense. There is very little difference between this *bahishkar* and *swaraj*.

DAILY HITAVADI,
August 9th, 1907.

45. The *Daily Hitavadi* [Calcutta] of the 9th August, in narrating how

The boycott celebration.

50,000 Bengalis mustered at Greer Square to celebrate the taking of the boycott vow on the 7th August last, writes that with the growing persistence of the officials in a policy of repression and oppression, the patriotism of the Bengali is also growing, and they are learning to cast off baseless apprehensions.

SANDHYA,
August 9th, 1907.

46. The *Sandhya* [Calcutta] of the 9th August writes thus with reference

The boycott celebration at Kali-ghat.

to the recent gathering at Kalighat temple in celebration of the second anniversary of the boycott:—

It is written in the *shastras* that two goats, one representing sin and the other virtue, should be offered to the Mother as sacrifices. By the two goats, one black and the other white, which will be offered up to-day, will be announced the destruction of both the sin and the virtue of the *Feringhi*. So long as the *Feringhi* does not atone for his sin, there can be no peace either for him or for us. How will the *Feringhi* be made to atone? The atonement may be said to have already begun with the affray which occurred in front of the *Yugantar* office on the 7th instant, and it is in order that the work may be kept going right well that the black goat of the *Feringhi's* sin is offered up as a sacrifice to-day. The *Feringhi's* sins must be expiated. Unless he is freed from his sins, his oppressions will not cease. Wherefore with a 'victory to Mother Kali' on your lips let mental strokes fall on the necks of the goats of the *Feringhi's* accumulated sins. Unless the *Feringhi* is freed from his sins, is emancipated from the bondage of excessive desire, there is no emancipation for us either. Wherefore let us sacrifice to Mother Kali today goats as black as ink.

After you have thus offered up the black goat, you should think yourself a true son of the Mother and act as such. Wherever you find the *Feringhi* sinning, wherever you find him going to make you break the *swadeshi* vow by oppression, you should interfere and make a manful stand and begin striking blow upon blow for the defence of the *swadeshi kot* (jurisdiction), and with the cry of 'victory to Mother Kali' let strokes fall on the neck of that goat of sin. And you will see then if the *Feringhi* is not freed from his sins, and if the Mother is not propitiated.

So much for the black goat. The white goat will have to be offered up as sacrifice. It symbolises the virtue of the *Feringhi*. The *Feringhi* is not

devoid of virtue, or he would not be permitted to accumulate wealth in India, the land of gold.

But in the garb of a *sadhu* and feigning honesty he is now seeking to abduct our *swadeshi* Lakshmi (goddess of prosperity). The influence of their good deeds will now therefore cease. Therefore on this the day of the boycott celebration offer up to Mother Kali the white goat which symbolises the *Feringhi's* virtues. When the white goat has been done to death, a terrible agitation will have to be set up. Whenever you come across anything which represents the *Feringhi's* gift or favour, kick at it. Whenever you see anybody asking favours from the *Feringhi* spit at him, and then the influence of the *Feringhi's* virtue will be removed, and he will lose the paradise of India. All praise to Mother Kali!

47. The *Sandhya* [Calcutta] of the 10th August writes:—

"The little finger at Kalighat." So long we used not to understand and kept our main door ajar, we used to make up the accounts the wrong way, to sell gold at the price of glass. Now we have come to understand, we have begun to making up the accounts, we have shut the door. It is the Bengalis who have started this making up of the accounts, this coming to an understanding. The foreigners were so long making a living by defrauding India, and did not give her any opportunity of adjusting the accounts. The Bengalis have now commenced squaring the accounts with these fraudulent foreigners. It is because the Bengalis have with them the Mother's little finger (referring to the tradition that Kalighat was the place where the little finger of Durga fell, when her dead body was twirled round by Siva after the Daksha-yajna) that the casting up of the accounts has begun first of all in Bengal. Brother Bengali, will the fear of imprisonment or of cannon-shot stop the work of going into the accounts with the *Feringhees* which you have begun by starting the *swadeshi* and boycott movements? Will they who worship the Mother's little finger, whose strength is drawn from the little finger of Sivani (the goddess of Sakti or might), cease from squaring the accounts with the *Feringhees*? No, it is the Bengalis who have started the squaring of accounts, and it is they who will finish the work. What has begun in Bengal will spread over all India, and then the making up of the accounts will go on on all sides of India, and then will come the final making up of the accounts. The making up of the accounts has originated in the might of the Mother's little finger—there is no escaping it now, the *Feringhi* will have to render up to the last farthing, principal, interest and all. Always remember the little finger of this great place sacred to Durga and be not backward in squaring the account with the *Feringhi*.

Bengalis, it is you who have given to India the *Bande Mataram Mantra*. Is that a matter of small glory for you? It is you who will put the mark of victory on the foreheads of the people of India, because the Mother's little finger is in your keeping.

Do not be misled, do not be afraid: worship the concentrated great power in the little finger in this great place sacred to Durga, and start a tremendous squaring of accounts with the *Feringhi* through *swadeshi* boycott. And the influence of this making up of the accounts will expose all the forgery and swindling of the *Feringhi*.

The day is coming when it will be the Bengalis who through the might of the Mother's little finger will put the mark (of Victory) on the head of the Aryan race. The fragrance of this mark will fill all India with its sweetness, and before the glory of it all enemies will acknowledge their inferiority and poverty.

48. The *Sandhya* [Calcutta] of the 12th August writes:—

Last Friday the boycott celebration was held at Kalighat with great pomp. The *Sankalpa* (solemn declaration of purpose to the deity) was emancipation of the mother-land. Two goats were sacrificed, one black and the other white. With this sacrifice were sacrificed the *feringhi's* sins and virtues. When their sins and virtues will be both exhausted, the time for their departure from India will come, and with it our deliverance.

Two Police Sub-Inspectors and two dozen Constables appeared with *lathis*. If the men who sacrifice animals at the temple had been allowed a little

SANDHYA,
August 10th, 1907.

SANDHYA,
August 12th, 1907.

liquor and then stationed there with *Ram daos* in their hands, not for the purpose of committing a riot, but to defy the power of the *feringhi*, the scene would have been amusing. It was evident that the boys did not care a farthing for the Police. Those who had gone to Kalighat on that day were convinced that the Mother would very soon assume her full form. Therefore sing, brother, "Victory to the Mother." All fear has vanished. The boycott and the bursting of bombs at Kalighat have rent the heart of the *feringhi*.

HITVARTA.
August 11th, 1907.

49. The *Hitvarta* [Calcutta] of the 11th August reports the convention of a very crowded meeting on the 7th current, at Parsi Bagan in Calcutta, attended by as many as seventy thousand people to celebrate the anniversary of the boycott, and congratulates the Bengalis for their persistence in the movement.

YUGANTAR.
August 12th, 1907.

50. The *Yugantar* [Calcutta] of the 12th August writes:—
The day of India's freedom must be held to have begun from the 7th of August. Liberation for a living being in bondage may be said to begin from the day on which he learns to realise that he is in bondage, and to feel the bitterness of it. It was on this 7th of August that we realised in our inmost beings the bitterness of bondage, and in abhorrence and shame cried out, "what are you to us that you claim to exercise authority over us? We are in bondage only because under the influence of a vain illusion we have accepted the bondage. We proclaim war to-day against this falsehood. We shall know no rest until we smash up this false show of yours, and breaking up your *babui's* nest (*babui* is the name of a bird *Loxia philippensis*) cast in into the river."

Those words were echoed in the heavenly regions. The blessings of the gods were showered on that day on the heads of the 33 crores of heavenly infants in India. Strengthened by the influence of those blessings, we are making rapid strides towards emancipation. Who is there so strong as will oppose this India-wide movement?

SANDHYA,
August 12th, 1907.

51. Referring to the 7th of August celebration at Rangpur, said to have been marked by extensive illumination and great demonstrations, the *Sandhya* [Calcutta] of the 12th August says that it was at Rangpur that a national school was first started. It has now set such an example that even the man who has lost all sensibility is filled with the consciousness Well done, Rangpur.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
August 8th, 1907.

52. When it is evident, writes the *Sri Sri Vishnu Priya o-Ananda Bazar Patrika* [Calcutta] of the 8th August, that even the storm of discontent which is at present raging over the whole country has failed to rouse feelings of pity, justice and moral obligation in the minds of the authorities, it seems to be altogether useless for us to continue our political agitation, specially so as this agitation is hardly expected to inspire the people of the country with fortitude, and a feeling of unity, heroism and moral responsibility, for acquiring political privilege. For the native press to rave on politics at the present time is calculated to do more harm than good to the country; in fact, imprudent and irresponsible political writings will do immense harm to it. What is good diet for healthy persons, is often poison for the weak and the invalid: and a quack is a minister of death.

SANDHYA,
August 9th, 1907.

53. *Sandhya* [Calcutta] of the 9th August writes:—

"Tit for tat."

Why is so much strength being infused, to-day into each heart? Since Bhupen went to prison one's heart seems to have become filled with one knows not what. The first duty is to keep Bhupen's *Yugantar* going. To-day thousands upon thousands have combined, all have become animated with the one purpose of keeping the *Yugantar* going until Bhupen, the Bhupen they so love and are so fond of, comes back from prison. Not even two hundreds of the *feringhi's* guns will succeed in breaking this resolve down. It is perhaps the sight of so much unity, so much spirit, that has infused so much strength into our hearts.

No more brother. We have been urging for a long time that thrashing will have to be administered for thrashing. No longer is this to be merely preached; it is necessary that it be practised. Here, leaving your pen and paper, let me get out to see once if strength is or is not called forth in the country. Fie! Fie!! Fie!!! that they will forcibly break up your *swadeshi*, will penetrate into

your inner apartments and touch your pots (implying, which will become polluted by their touch), and you will suffer yourselves to be thrashed without attempting to retaliate. We practise *swadeshi*, and reck nothing of them; but they forcibly and oppressively break up our *swadeshi kot* (lit. the limits we have placed round *swadeshi*), and arrest and imprison our boys.

Many urge that *swadeshi* is to be defended with moral strength drawn from self. That is true. We are sons of Aryans, we have in us moral strength laid in, in the long past; but that is asleep and cannot manifest itself. No. kind of strength will operate, unless the strength of the arm operates. The time has now come to make the strength of the arm operate.

Unless *swadeshi* is broken up, the *feringhi* will be ruined—this the *feringhi* has understood. And he will never be able to break it up, except by resorting to force, *subbardustee*, wrong and oppression. Even from that the *feringhi* does not shrink. Are then we to remain backward?

Prepare yourselves then to defend your own *kot*—thrashing must be returned for thrashing there is no other way. If the *feringhi* hits, let him be hit back. If he does not hit, so much so good. But he is sure to hit, so he is sure to get hitten back.

Prepare only for this hitting back; lay aside and hang up your news-paper-writing and speech-making.

Thrashing for thrashing—tit for tat.

54. The *Navasakti* [Calcutta] of 10th August writes:—

"Loyalty in British India."

It is difficult to understand whom the English rulers want to deceive by raising this cry of loyalty.

NAVASAKTI,
August 10th, 1907.

The Maharaja of Kashmir is trying to prevent the present discontent from entering his territories. The Nepal Darbar has prohibited the entry of seditious newspapers into Nepal, and the Maharaja of Bikanir is making a display of loyalty in England.

Do not the English know the value of all this show of loyalty? Why do they then try to make such an exhibition of this detestable thing? It cannot be said that the Native Princes have no loyalty, nor can it be said that they really possess it. Considering their position, it is inconceivable how their loyalty to the British *Raj* can grow or prosper. They are really in a pitiable condition. They have everything, yet they have nothing. The English officials really govern their territories. Everybody knows it. It cannot be that they do not realise their deplorable condition. In most cases those who are under direct British rule fare much better than the Native Princes. The Native Princes do not possess those rights and privileges which humble British subjects enjoy. It is beyond human conception how, under such circumstances, true loyalty can grow in the hearts of the Native Princes. Nevertheless one must hesitate to say that they have no sentiment of loyalty in them.

55. "Well done! This is the opportunity to gain distinction, says the *Bharat Mitra* [Calcutta] of the 10th August,

The Zamindars and the situations.

referring to the general appeal lately addressed by the landholders of Bengal and Bihar repudiating their having any connection with the political agitation going on in India and declaring the same to be wrong and mischievous.

BHARAT MITRA,
August 10th, 1907.

56. The *Sandhya* [Calcutta] of the 12th August has the following in

The loyalty manifesto of the Bengal zamindars.

an article headed "Call him *Baba* (father), call him *Dada* (elder brother), the plantains are worth exactly five cowries apiece":—

SANDHYA,
August 12th, 1907.

It is extremely doubtful whether the person who keeps dinning into your ears night and day "I love you" really loves you. In our experience in ninety-nine cases out of a hundred this doubt has turned out to be well founded.

The *Feringhis* are not fools. They are very astute, very wily. Let not the "noblemen" and "gentlemen" think for a moment that their loyal manifesto will deceive the *Feringhis* at all. The latter know perfectly well what value to attach to it as also the true character of the people who issued it. Just imagine how very worthless they have taken the signatories to the manifesto to be on perusal of the document. O you "noblemen" and "gentlemen" of the country, you have competely lost your position in the country as well as outside it. The ultimate result will be that you will "lose your

caste without at the same time getting a full meal" as the saying goes. For the *Feringhi* will be sure to put quite a different interpretation on your loyal manifesto from what it was meant to convey. Such is the deplorable result to which wicked deeds of this nature invariably lead.

DAILY HITAVADI,
August 12th, 1907.

57. The *Daily Hitavadi* [Calcutta] of the 12th August says that the

The loyalty Manifesto of the
British Indian Association.

educated community and the masses of Bengal have no sympathy with the declaration of loyalty made by the British Indian Association. They no longer hold the officials in high esteem. On the contrary, they have learnt to hate the oppressive and self-interested officials of the present time. This may appear impertinent to a seeker of official favour, but it is natural to those who have self-respect and who desire to live and die like men. Loyalty is not tantamount to a desire to please the officials. Those who devote themselves to the work of pleasing the officials, are mere flatterers and deserve nothing but derision. We, continues the writer, do not advise anybody to dishonour truly royal measures, but those who can sacrifice their country's and countrymen's honour for a little official favour are no better than beasts.

DAILY HITAVADI,
August 14th, 1907.

58. The *Daily Hitavadi* [Calcutta] of the 14th August publishes a

"The loyalty *kabuliat*."

caricature of the manifesto recently issued by the Bengal Zamindars, in which His Excellency Lord Minto, to whom it is addressed, is styled the *Sadar Naib* of His Majesty the Emperor of India. The style is an imitation of the style in which *kabuliats* are usually written. The signatories to the document are made to say as follows:—

We bind ourselves to promote the cultivation of loyalty in our jurisdiction; to arrest and send up for trial those who would object to the use of *Bilati* goods or cry *Bande Mataram*, or who would join the National Volunteers. We shall never harm any European, or object to whatever he may do. We shall present addresses to officials when they are pleased to visit our districts. We shall never presume to suggest what is for our own good, but shall place implicit faith in what the officials say is for our welfare. We shall never join national congresses or similar gatherings. We shall not permit *swadeshi* meetings in our jurisdiction. Should any of our ryots do any such thing or sell *swadeshi* articles, we shall confiscate all his property and expel him from our lands, and with the proceeds of the sale of his property, moveable and immoveable, build triumphal arches and construct fire-works.

We thank the honourable English people for having saved us from the hands of oppressive Nawabs, for having made us good clerks by means of western education, for having removed to their own country all our wealth lest we should waste it, and for having taken away our arms only to save us from hurting ourselves with them.

We further bind ourselves to have nothing to do with newspapers which criticise Government, advocate *swadeshi*, or call upon us to learn to depend upon ourselves. We shall read only such excellent newspapers as the *Englishman*, which has such a high regard for truth. We are very thankful for the Risley Circular. We hereby affix our seal to this bond of slavery.

NAVASAKTI,
August 10th, 1907.

59. The *Navasakti* [Calcutta] of the 10th August writes:—

The present situation.

What man is to be cat, so is the *Feringhi* to us. So long as we were content to sit quietly by his table, he used to take pity upon us, and now and then give us some worthless privilege not worth having. But the moment we started the boycott and attempted to snatch some valuable article of food, he raised his stick, and when we actually wrested something from him, he began to beat us. When serious trouble was feared in the Punjab, two of the most annoying were put into the bag and carried to Burma. But a bone seems to have stuck in the throat of the *Feringhi*, and therefore he is obliged to come down on his knees to the *swadeshi* cat. To justify their prosecutions, persecutions and deportations, the *Feringhi* found it necessary to disseminate all sorts of false stories in England, and the result of this upon the money market has been disastrous. The foreign capitalist would no longer sink his capital in India, and the East Indian Railway Company found it impossible to raise a loan. The *Feringhis* are therefore in a fix. They are therefore anxious to collect evidence of loyalty, and to show that

the rich and influential men in India are all loyal to the British Raj, and that the discontented agitators have no stake in the country, and can be easily put down.

60. The *Howrah Hitaishi* [Howrah] of the 10th August has the following in an article headed "*Zulum, zubbardasti* or *Zulum, zubbardasti* or rashness."

HOWRAH HITAIISHI,
August 10th, 1907.

While on the one hand a class of zemindars is trying to flatter the white men in a most unnatural, improper and injurious way, in utter disregard of the present perils of the country and the unjust oppressions of the authorities, the semi-official organ, the *Pioneer*, on the other, is advising abolition of the Permanent Settlement in Bengal. We do not know what name to give to this latter move—*zubbardasti* or rashness. Is it an attempt to intimidate the Bengal Zemindars into obedience? Or does it mean that a heinous conspiracy is being actually hatched in secret for securing an additional revenue of more than 16 crores of rupees per annum? At any other time we would have laughed away the matter as impossible; a few days ago we would have thought that the English would never be able to violate the principles of sovereignty and good government by openly breaking their pledge; but unfortunately we cannot think so now. We now see that wherever there is a chance of getting money or attaining some object of self-interest, Englishmen bid good-bye to their conscience, and allow themselves to be entirely guided by inordinate meanness. And because they do not shrink from committing any mischief for the sake of money and self-interest, a cloud of distrust, discontent and sullenness has settled over the public mind. The very day that it was proposed to partition Bengal, we knew that severe oppressions would be committed on us, and a blow would be dealt to the Permanent Settlement. This is why we are trying our best to reunite Bengal. This is why a desire to forego, so far as possible, the protection of the English has been roused in the hearts of the people throughout the length and breadth of the country. If a despotic measure like the partition of Bengal is allowed to pass unopposed, the fate of the Permanent Settlement is sealed. The prosperity and happiness, nay even the very existence, of the zemindars and raiyats of Bengal depend largely on the Permanent Settlement. We do not know whether this state of things has been brought about by the favour of the English, but it is certain that there is a distinct pledge on their part to regard the settlement of Bengal as a permanent measure. Zemindars and raiyats of Bengal, beware, and advance, before it is too late, along the true path of salvation. Self-preservation is impossible by means of mere flattery and sycophancy. If the zemindars lose the Permanent Settlement, the raiyats too will lose it. And if the Hindus lose it, the Musalmans also will lose it. The English will never forego the temptation of 16 crores of rupees for the sake of the Nawab of Dacca and Khan Bahadur Nawab Ali. Brother Musalmans, consider now how by supporting the partition of Bengal, in the hope of gaining a few titles and some posts in the public service, you are allowing yourselves to be deceived and bringing ruin on the country. We also warn the authorities to give up any unfair intention which they may have formed in their minds regarding the Permanent Settlement. As for the zemindars and raiyats, we advise them to follow the path which has been taken by wise men of the country, and courageously support the boycott *swadeshi* movement, for the worst that can befall them for doing so will also happen if they throw themselves on the mercy of the authorities. Let our united strength strike the whole world, not to speak of little England, with astonishment. We are sure that no power will be able to do any wrong in the face of such tremendous moral force. We, therefore, say again, beware and take the field of action while there is yet time.

61. Referring to the announcement that His Majesty the King-Emperor has contributed one hundred guineas to the Clive Memorial Fund, the *Daily Hitavadi* [Calcutta] of the 11th August observes that, although many persons have expressed regret that His Majesty should have changed his mind so soon, there is nothing to be surprised at in this. India is the most valuable possession of England. When even the Liberal Government find it expedient to introduce a despotic system of government for preservation of the Indian Empire, why should it be deemed unnecessary or improper

DAILY HITAVADI,
August 11th, 1907.

to perpetuate the memory of the man by whose cleverness that Empire was gained? Considering how circumscribed the power of the Sovereign is in England, he can scarcely afford to go against the wishes of the people. Elated by the pride of wealth, the British people have chosen to pursue the path of unrighteousness. What wonder then that the English Sovereign should think it fit to perpetuate the memory of Clive?

HITVARTA,
August 11th, 1907.

62. The *Hitvarta* [Calcutta] of the 11th August publishes its own version of the letter lately addressed by an American to the people of this country, on his getting report of the *swadeshi* agitation in India, which explains how

A letter from America to the Indian people.

America managed to become an independent country throwing off the English yoke, and advises the Indians to proceed in the matter of boycott with their usual zeal.

HINDI BANGAVASI,
August 12th, 1907.

The *Hindi Bangavasi* [Calcutta] of the 12th August also publishes a similar version of the above letter.

HITVARTA,
August 12th, 1907.

63. Referring to Mr. Birrell's reply, in answer to a question in Parliament, that no fresh legislation is needed regarding the late disturbances consequent upon the police strike in Ireland, to put down which Government had

Mr. Birrell and the late disturbances in Ireland.

recourse to arms, the *Hitvarta* [Calcutta] of the 11th August contrasts the Government policy in dealing with the Irish people with that with the people of India, remarking that, in this country, Government had no occasion to fight with the people, yet Mr. Morley considered it reasonable to sanction the enforcement of the Act of 1818 and the passing of the fresh ordinances and resolutions. The paper asks whether Government would have been able to appeal to the Act of 1818, and issue ordinances and regulations according to its desire, had there been a revolt in India as in Ireland.

YUGANTAR,
August 12th, 1907.

64. The *Yugantar* [Calcutta] of the 12th August refers to the recent festivities in honour of Garibaldi at "Stafford House" in the following terms:—

Reflections on the recent Garibaldi celebration in London.

Many great Englishmen who support Lajpat Rai's deportation attended these festivities. Garibaldi was a rebel, so was Mazzini. It thus appears that it is in countries in which a rebellion has been successful, that the rebel's love of his country becomes a thing to be honoured by people at large. When a rebellion is suppressed before it is successful, the rebel and his patriotism and self-sacrifice do not attract public notice. If India were free to-day, the names of Nana Sahib and Tantia Topi would be as honourable in the eyes of the world as are those of Garibaldi and Washington. And it is because we are at the present time in a condition of the most abject subjection to another power that the world continues to know the two Indians only as rebels.

Such is the excellent instruction which even the boys of our own country receive, that the mention of Nana Sahib suggests to them first of all the massacre of a few European women and children at Cawnpore. But nobody cares to inquire with what anguish his heart as broad as the seas throbbed for his country. Talk of a pain in the head where there is no head. The idea of sedition in a country like India!

YUGANTAR,
August 12th, 1907.

65. With reference to the story that Lajpat Rai conspired to bring about an Afghan invasion of India to displace the English, the *Yugantar* [Calcutta] of the 12th August writes:—Of the truth or falsity of this statement

Indian independence to come from within and not from outside help.

God alone is aware, for the English are almost without equals in their knowledge of the art of spreading lies. But if there is the tiniest jot of truth underlying this allegation, then we must understand that it is folly for us to ask for help from foreigners. It will not do for those who ask for freedom to rely on others: they must rise by their own efforts. So long as Italy, misled by the professions of France, continued looking expectantly to her for aid, she could do nothing. Her rise began from the day on which Mazzini preached to the youth of the land the principle of self-reliance. Afghans or Japs will do no good to us by coming here. Rather the Japs, if they get the opportunity, will do to us what they are now doing to the Koreans. One's fetters unless they are struck off by one's own exertions will not be struck off by somebody else.

66 The *Yugantar* [Calcutta] of the 12th August has a communicated article entitled "The true and the false" from which the following is taken:—

YUGANTAR,
Aug. 12th, 1907.

"The true and the false."

When certain members of a community differing in race and clime destroy the natural ruling authority of another community and take its place, we must call a ruling power come into being by such an unnatural process, a serious falsehood. The fact of this falsehood occupying the place of the truth which underlies the aforesaid natural ruling authority, gives birth to various kinds of falsehood and injury in the social organism. A thing which is based on the false cannot be made in any part of it to harmonise with the true. All parts remain filled with the stain of the false. In these circumstances the principal duty of a community in such an unnatural condition is to put this false ruling authority out of existence. So long as this falsehood is not destroyed, the ills, the degradation and the various grievances of the country will not be removed.

In India too society is at the present time in an unnatural condition. A foreign power has come and displaced the natural ruling authority of the country and established itself instead. It is because of the establishment in India of this gigantic falsehood that her people suffer so much; it is because of this that the people of India, though masters of immense wealth and treasure, are now-a-days afflicted with the severe chastisement of famine; it is because of this that the manhood and the moral strength of the people of India have well-nigh vanished now-a-days; it is because of this that the prestige and good repute of India is all extinct; and it is because of this that at the present moment India is shattered, as it were, under the severe oppression of a number of tyrannical officials. If, in the place of this false rule of a foreign country and foreign people, the true system of a native rule is established in India, all her woes and troubles will be removed. It is on this account that at the present time the fact of living in subjection to a falsehood is causing such acute pain in the minds of the people of India; it is on this account that a powerful longing has come into existence at the present time to break the hard fetters of subjection; and it is on this account that at the present moment a feeling of acute discontent has been generated all over the country. That India must be free from subjection to this falsehood, this great truth is at the present time making Indians move rapidly towards one great objective: and it is God Himself, the Ruler of the Universe, Who is leading the Indians on in this movement.

If it be indeed the duty of Indians to remove this falsehood in the heart of India which is polluting her pure body, then it will not do to waste time any longer in calmly indulging like a philosopher in fruitless speculation. Come, men of India, let us set ourselves striving with despatch, with firmness, and with a whole-hearted devotion to make the preparations which are necessary, in order to re-establish the true in this sacred land of the *Aryas*. Vow that we shall not allow the false to continue in India, that land of the true, that land where the *Arya rishis* meditated on religion. In the course of this hard striving you will probably have to pass through hundreds upon hundreds of dangers; you will probably prove unsuccessful many times, but be not afraid. Where is the great purpose on earth the way to the attainment of which is strewn with soft flowers? History proclaims to the world the truth that when a longing is born in the minds of a people to instal the true in authority, it is not in the power of any nation on earth to repress it. So the attempt to cast off a state of servile subjection to the false is sure to succeed. *Lakhs* of the foreigner's guns and rifles will not be able to check that attempt of yours; rather the effective power of this attempt will gain a thousandfold by its friction with antagonism and oppression. Placed before the irresistible force of such an attempt, have you even reflected whether you will be thrown off?

If you have lost your senses, go and study the history of America, France, Italy and very many other countries. There Providence will indicate to you by His infallible utterances where your future destiny lies. Know for certain that you will surely level that false rule to the dust, and the crown of Mother India is certain again to be adorned with the crown of Truth and Freedom.

YUGANTAR,
Aug. 12th, 1907.

67. The *Yugantar* [Calcutta] of the 12th August contains the following article entitled "Shall we be able?—The strength of arms."

"Shall we be able?—The strength of arms."

In the article headed "Shall we be able? The strength of following." In a former issue of the paper (see Report on Native Papers for week ending the 20th July, paragraph 58), we have shewn how in fighting the sovereign power, the subjects also can procure a following. Except the strength derived from a following, the established sovereign power possesses a superiority in two other matters, and those two matters are strength of arms and strength derived from money. In the present article we shall deal only with the question of strength of arms.

In every country, whether independent or subject to another power, the strength of arms belonging to the established sovereign power is naturally greater than that of the subject-people. The sovereign power, in order to maintain its existence and supremacy, always keeps its well trained armies well equipped with various arms and weapons. But, for want of necessity, the subject-people do not keep such a large stock of arms. In an independent country the interests of the sovereign and those of the subject are identical, and there is no antagonism between them. But in a country subject to a foreign power, the foreign sovereign power is always on the look-out to serve its own interests and those of its countrymen. In such a case, therefore, that is to say in such an unnatural state of the country, it is necessary that the subject-people should be well equipped with good arms and weapons. This necessity must be looked upon as a mandate of God. For whatever is natural and true in this world is desired by God, and whatever is unnatural and untrue is not desired by Him, and to bring about its destruction is His mandate. A nation that cherishes in its bosom a gross untruth and yet considers itself safe and happy is grossly sinful, and such a nation must soon by the inviolable law of God fall into great danger and grief. Consequently the wish of a subject-people to destroy an untruth like foreign rule and its preparations for the gratification of that wish are sacred things, and must be done. Those people, therefore, who feign wisdom, and say that preparations made by man for killing living beings are sinful, are surely ignorant of what *dharma* (religion) is. That the killing of living beings is necessary in this world from time to time, in order to protect religion, is a glaring truth, the dissemination of which is the object of that great book the *Gita*. A similar doubt had arisen one day in the mind of righteous Arjun and Bhagaban Sri Krishna standing in the sacred field where a mighty battle was being fought gave utterance to the following sentiment: "Man, it is your bounden duty to bring about the destruction of everything that is untrue and born of irreligion. For this purpose, you must kill living beings, nay you must kill even your kith and kin: There is no sin in this, rather therein lies your *dharma*."

If, therefore, it is imperatively necessary for the subject-people to procure arms to bring about the destruction of the untruth in the shape of foreign rule, how they can be procured is the question which ought to be now considered. The procuring of arms is not such a serious matter that it cannot be accomplished if there be firmness and earnestness. The power to manufacture arms is not limited to any particular nation. Every nation can manufacture arms. Ten years ago no one could fancy that little Japan would acquire such mastery in the fearful and destructive art of European warfare, and defeat one of the most powerful of the western nations. Japan's skill in the use of western arms has, in fact, astounded everybody. It will be seen, therefore, that with a will and with effort everybody can manufacture arms. But the question is, how is it possible to procure arms for the purpose of destroying that very sovereign power under whose powerful domination one lives? Our answer is that in every country there are plenty of secret places where arms can be manufactured. With a little care and secrecy of purpose dust can be easily thrown in the eyes of the rulers and all necessary arrangements made. The very large number of bombs which have been and are being manufactured in Russia have all been manufactured in the secret factories of the revolutionists placed in secret localities. In spite of the keen watchfulness of the Czar of Russia and his host of spies, the revolutionists have succeeded in manufacturing thousands of bombs and other fire-arms. It is not

very particularly difficult to manufacture or procure arms in a country which contains numberless mountains and forests. It is beyond the power of a sovereign, and particularly a foreign sovereign, to keep himself informed of what anybody is doing in a secret part of a vast country. After collecting all materials necessary for the manufacture of arms and weapons, the revolutionists go into deep forests or secret places surrounded by mountains, and there devote themselves to the high contemplation as to how to deliver the Mother from her bondage.

Besides manufacture, there are other means also of procuring arms. One of the latter means is the importation of arms from foreign countries. We know that western traders can do anything and everything for the sake of self-interest. When the Mad Mulla, for instance, was carrying on a fierce fight with the English, many of his troops were equipped with arms manufactured by English firms. Again, when the English were carrying on a war with the Afridis on the Indian frontier, many good English rifles were found in the possession of the latter. The truth is that the manufacturers of rifles cannot make such (large) profits in any other way than by supplying arms to revolutionists. The sale of millions of rifles at once brings no small profit. Big manufacturers of rifles cannot, in fact, carry on their business long, unless they can sell their ware in this fashion. Governments have their own factories, and they have not therefore to purchase arms of others. No big concern can go on successfully if it has for its customers only a few private individuals. The rifle manufacturers have therefore to come to the help of revolutionists. But great care has to be taken to import arms in this way. Because, if the rulers once come to know of the affair, they will take precautionary measures, and the work of the revolutionists will be retarded.

There is another very good means of acquiring strength of arms. Many people have observed in the Russian revolution that there are many partisans of the revolutionaries among the Czars' troops. These troops will join the revolutionists with various arms. This method succeeded well during the French revolution. The revolutionists have an additional advantage where the ruling power is a foreign power, because the latter has to recruit most of its troops from among the subject-people. Much work can be done by the revolutionists, very cautiously spreading the gospel of independence among these native troops. When the time arrives for a practical collision with the ruling power, the revolutionists not only get these troops among their ranks, but also the arms with which the ruling power supplied them. Besides, all the enthusiasm and courage of the ruling power can be destroyed by exciting a serious alarm in its mind.

We have given above only a rough sketch of the means by which arms can be collected. Many other means may be adopted, considering the nature of the country, the time and the people concerned. Everything becomes possible to firmness and earnestness, which everyday open up new paths.

A poem.

68. The Sandhya [Calcutta] of the 12th August contains the following in verse :—

SANDHYA,
August 12th, 1907.

1

We don't want the King's benediction,
We don't want your gift of sanad;
Two kinds of talk from the same mouth,
Is that the proof of civilisation?
Those who write their decision on waste paper,
Saying, we shall give all;
We give twenty-five strokes to the mouth of those
Who gain their kingdom in that way.
The way that is passing over India,
How shall you check it?
The kingdom you picked up at Plassey shall be washed away.
Frighten two-year old infants with a bogey;
Our home in the prison,
What shall we fear there?
It is true, you will be able to make us press oil,
For the few days that you possess strength;
But you bores, don't you know,
That the wealth gained in sin is dissipated in expiation.

With mustard-seed purchased with your money,
We shall press the oil well ;
(But) a few days later, in consequence of your sin,
The eating of *Korma* will be over (with you).

2

A nation of tradesmen like you,
Whenever takes charge of a kingdom,
In that kingdom the subject-people
No longer have any expectation of happiness.
By plying a tradesman's calling,
You are robbing us of everything ;
In going to preserve your own manufactures,
You have killed our manufactures.
The dire visitation of famine,
And the strokes of your *lathis*,
Have made our bodies of flesh and blood "fire-proof."
Take away our fine dresses,
Let our bed be the polished floor of cement,
Put fetters round our legs,
Let our heads rest on earthen pillows,
Still we shall sleep in happiness,
We won't feel any hardship in all this,
But we are determined to see
Whether our sufferings will have an end or not.

3

The happiness that you have come to seek, after crossing the seven seas,
Will be washed away in the water of the Bhagirathi through our anger.
We know you are a trading nation,
Long ago you went to a city in the hope of gain and put a kingdom to rack
and ruin.
Again coming to India,
And applying strokes of *lathis*,
Do you think you will become a Kuver (god of wealth)
By supplying jackets, lockets and shoes ?
But you will have no longer to supply your jackets and lockets ;
We have our mills and factories,
A good deal of *dhoties* and *chadors* are being manufactured.
The agitation about the boycott,
Has struck terror into you ;
O darlings, send us to jail,
But you are sure to fail.

4

Do you think that with the strokes of your boots,
You will loot everything belonging to us ?
It is we who shall take all your things,
With the strokes of bamboo *lathis*.
Your various oppressions are opening our eyes.
It you whip us now,
You shall get whipped on your backs.
Darlings, the old days are gone,
What can you do now by chiding or beating ?
Wait a few days more, and you shall pocket the blows you receive.
If we keep quiet for fear of you,
Our wives shall beat us with their brooms.
We shall labour for our country,
We are no longer men who can be slighted,
We three hundred millions of brothers and sisters shall combine and boycott
everything of yours ;
With tears in your eyes you shall see at last,
What strength we possess.

NAVASAKTI,
August 12th, 1907.

69. The *Navasakti* [Calcutta] of the 12th August says:—
" We fear not your fiery eyes." The force that has awaked in the country
will not be destroyed by oppressions and persecu-
tions, however severe.

History shows that if a desire for freedom is roused in the hearts of a people, it can never be suppressed by force. Oppressions and prosecutions only serve to intensify it, till at last the popular power gets the better of the antagonistic sovereign power and establishes its authority in the country. When even a *swadeshi raja* fails to check the popular power, it is foolish to think that a *bideshi raja* will be able to do so.

The English can remain rulers of this country so long as its inhabitants want them to remain as such.

The English know this. Everywhere in this world the power and rights of sovereignty are based on the assent, either tacit or declared, and the support of the subject people. In a country like Great Britain, France or the United States the voice of the people openly guides and controls its government. But there are countries where the public opinion and feeling has to be carefully ascertained by the rulers. Free nations have their voice in the government of their countries, and this right is established by law. But the feelings of subject nations have to be learnt by endeavour, and unless this is done sovereignty cannot be maintained over them. This is why the English have given freedom of speech and writing to the Indians, and take the help of men of light and leading in the country in framing laws and regulations. If, therefore, the English gag us now, it may make our work a little more difficult, but it will ruin themselves.

We have, therefore, nothing to fear from the fiery eyes and uplifted rod of the English. These simply show that they themselves have been frightened. And when they have been frightened, we ought to know that our strength has greatly increased and that we are sure to win in the contest. The first stage of fear is bragging; after it come listlessness and inactivity. We have had enough of bragging during the last few months, and we now see that listlessness is coming. What cause of fear is there for us then?

70. The *Hindi Bangavasi* [Calcutta] of the 12th August repudiates the wisdom of the recent contribution to the *Times of India* by a certain European gentleman from a seaport in the Persian Gulf complaining of the difficulty in conveying intoxicating liquor into that port, since the general order of prohibition issued by the local Kazis against wine drinking. The paper wonders at the audacity of the men like him who, though electing to live in a foreign land, feel no scruple in acting in violation of the religious beliefs of the local people. They will drink wine in the vicinity of a mosque, erect residential bungalows on the Parasnath Hill, eat pork in the Dewan Aam of Delhi, and hold a dancing party in the Dewan Khaws. Do acts like these, asks the paper, constitute what they call moral courage. Really, it does not become the English to do so.

HINDI BANGAVASI,
August 12th, 1907.

71. Referring to the repeated advice of the *Standard* of London that, having regard to Lord Minto's administration of India, it is expedient to remove him from the Viceroyalty, the *Hindi Bangavasi* [Calcutta] of the 12th August proceeds as follows, addressing the English, under the marginally-noted heading:—

HINDI BANGAVASI,
August 12th, 1907.

Know ye English, it does not mean well by your Government if you do not remove Mr. Morley and Lord Minto from their places. Be careful, even now. The poisonous tree of discontent is gradually growing up. Just, make it a point to see it cradicated. If not, an incalculable number of your subjects will die a painful death from the effect of the poison (burning flame) emitted by it. Will not the world laugh at you, seeing the prosecution of the armless Indians for sedition all round in your Indian dominion? What should you have done, had the same state of things obtained in England as is at present going on in India? Should you have resorted to arms, disregarding the dictate of the justice and without having recourse to deliberation? You will not be able to restore order by throwing so many Indian people into jail. You had better revert to your old methods of administration, which so long tended to maintain peace and order in the country, and which alone can succeed in restoring peace again.

SANDHYA,
August 12th, 1907.

72. The *Sandhya* [Calcutta] of the 12th August says that, as a result of the boycott agitation in India, there has arisen

The boycott agitation in India,
and its alleged effect upon England.

great consternation in England. The shares of the East Indian Railway Company could not be sold.

Three more Companies failed to dispose of shares. Messrs. Martin and Company, Electrical Engineers, could not raise a loan. Most important of all is the report that the British Consols have fallen 20 per cent. Matter did not come to such a pass even during such a crisis as the Boer War. The *feringhis* are moving heaven and earth to stop the boycott in India. Some persons have been deported to Burma; others have been sent to jail; while there is the scare of sedition all round. The punitive Police and Gurkhas are constantly at work. All sorts of alarmist reports have been sent to England to justify the violence that is being done here. So great is the panic that one paper says that English brides should not marry civilians. Capitalists are not willing to invest their money in India. How powerful the boycott is! The array of *lathis*, though only meant for self-defence, has robbed the *feringhi* of his tranquillity. If now a few bombs be added to the *lathis*, then all hope will be gone. Go on with your boycott; let *lathis* fall thick and fast, and bombs burst. Brother, don't slacken your efforts, but give a long pull.

SANDHYA,
August 13th, 1907.

73. The *Sandhya* [Calcutta] of the 13th August has the following:—

What the *Sandhya* wants.

We have said over and over again that we are

not *swadeshi* only, so far as salt and sugar are

concerned. Our aspirations are higher than the Himalayas—our pain as intense as if we had a volcano in us. What we want is the emancipation of India. Our aim is how India may be free, how the stranger may be driven from our homes, how the continuity of the learning, the civilisation and the system of the Rishis may be preserved. We have not entered the lists merely to play the *mudi* (grocer). We have often heard the voice from heaven: "Selfish man, you can have no redemption now; first free the Mother from her bondage, then seek your own deliverance." The fire of desire has been kindled within the bosom, we know not whence. Heaven we do not want; deliverance we seek not. O Mother, let us be born again and again in India till her chains fall off. First let the Mother be free, and then shall come our own release from the worldly bonds. This is no mere child's play. O *feringhi*, here am I with my neck outstretched; offer it up as sacrifice. You shall see I shall again be born in this land of Bengal, and shall cause much more serious confusion. Can you intimidate us? Our power is not human; it is divine. We have heard the voice telling us that the period of India's suffering is about to close; that the day of her deliverance is near at hand. It is because we heard the voice that we left our forest home and came to town. Your overweening pride is due to your possessing a few cannon and guns. This pride has led you to attempt to spoil our *swadeshi* vow. Just see to what plight you are reduced. You imagine that by causing a *kabulyat* of loyalty to be written you will drive us to a corner. But the signatories to that document are nonentities. We have all the advantages of the ancient greatness of India on our side. We are immortal. If you are wise, you should help towards the attainment of deliverance by India: otherwise come, let us descend into the arena of war. We hereby summon you to battle. See what a mighty contest presently begins all over the country. The sons of the Mother are preparing themselves, all the arms *agneya* (fiery), *varuna* (watery), *vayabya* (airy) in her vaults are being polished. Hark the shouts of the fourfold arms of the Mother; Are we afraid of your cannon and guns? Arm, brothers, arm; the day of deliverance is near. We have heard the voice, and we cannot fail to see the chains of India removed before we die. It is now too late to recede.

NAVABAKTI,
August 13th, 1907.

74. The *Navasakti* [Calcutta] of the 13th August writes as follows under the heading "What is it that we want?":—

"What is it that we want?"

There is a world of difference between a *bania*

(trader) and a *Vedantist* (follower of the Vedanta philosophy). Where the *bania* shows keen intelligence, the Brahman *Vedantist's* brains do not work at all. How can a *bania* understand the feelings which move us, the hopes which stir us, and the yearnings which make us mad?

What is it that we want? Before answering this question, we should clearly state what it is that we do not want. We do not want good government

under English rule. We do not want that the English should govern us well, remove our poverty, dispense justice in the country, reform the law Courts, make arrangements for giving us good education, repair and maintain our roads and thoroughfares, and free the country from thieves and dacoits, so that we may live under them as happily as if the country were governed by King Rama.

First of all, considering the nature of the relation that has been formed between us and the English, and the fact that a permanent conflict has been created between our political and commercial interests and the political and commercial interests of the entire English nation, it can never be expected that the English will establish really good government in this country. Rama Chandra's rule has become an ideal, simply because Monarch of all the continents and the oceans as he was, he was not at all attached to the interests of this world. If a *Raja* is really above all mundane attachments, if he governs his subjects simply because he considers it a religious duty, and if he does not allow even his smallest interest to influence his rule, then only can he be said to rule his subjects just as Rama ruled his kingdom. Rama Chandra assumed the sovereignty of the world, not for self-gratification and for selfish ends, but for relieving the world of the burden of sin. Can English rule be ever so entirely free from selfish motives? It was for selfish ends that the English came to India, and it was while engaged in the pursuit of self-interest that they got the sovereignty of this country. Urged by self-interest, they have been governing India for more than two hundred years, and in order to save their own trade and commerce, they have used their sovereign power to strangle to death the trade and commerce of this country. Will they now sacrifice their self-interest in order to re-establish what they have once destroyed? History does not furnish a single example of such sudden regeneration of character in the case of a whole nation. And the oppressions that are now prevalent conclusively prove that no such regeneration of the English character has taken place. In this state of things, how can we expect under British rule such peace and prosperity, advancement and welfare, as the world enjoyed during the rule of King Rama Chandra?

Those who preach the ideal that as the English are our rulers, let them remain as such for ever, only let them rule us well and with care and justice, so that we may live in peace and happiness under their rule and protection, spend our lives according to our own social and religious principles, and finally gain spiritual salvation; those who are eager to establish this theory of least resistance in the country, have no knowledge of English history, English character and English policy. Can they not understand the simple thing that the small measure of good government which they are so anxious to get can never come to them under British rule? The Swarajists know that the country can never have good government under the English. Even if it could have it, they would refuse to accept it. Because what they want is autonomy, not certain rights; independence, not happiness; emancipation, not self-gratification.

75. The *Sandhya* [Calcutta] of the 14th August has the following under the heading "The *Sumundi's* (a vulgar term implying a wife's brother) trick":—

SANDHYA,
August. 15th, 1907.

"The *Sumundi's* trick". We are accustomed at times to accost the Feringhee as *Sumundi*. The party of ultra-purists have got in consequence somewhat displeased and angry with us. To appease their wrath we shall submit an explanation and then proceed to speak of the trick of the Feringhee *sumundi*.

A Brahman Zemindar called a husbandman: "*sala*". The husbandman thereupon said "*Huzoor*, your beatings and chastisement I can all put up with, but why do you abuse me by calling me *sala*?" The Zemindar answered: "I do not call you really a *sala*; if I did, fourteen generations of you would be saved (from perdition), it is your sense that I call *sala*."

In the same way, we also say that if we really did call the Feringhee *sumundi*, forty-nine generations of those wretches would be saved (from perdition.) We do not call them *sumundis*, we call their sense by that name. Well, will the ultra-purists be mollified now? It is the ultra-purists who by their acts and writings establish the relationship of the *sala* (wife's brother) with the Feringhees, and we certainly do not get angry thereat. The manner

in which our Michael Madhusudan (Dutta) used to conduct himself was not very proper. He used to go about in England establishing the relationship of the *sala*. If an Indian ever spoke to him on this subject, he used to say: "you don't understand, the *salas* commit great oppression when they go to our country, and that is why by establishing the relationship of the *sala* (in England) I avenge that oppression." We are neither lovers like the ultra-purists nor revengefully disposed like Michael, and so we do not call the Feringhee really *sumundi*.

So much for the explanation. Now to the question as to why we call the Feringhee's sense *sumundi*.

Everybody knows of the trick of the *sala babu* (the wife's brother). After saddling one with the charge of his sister, he fastens himself on one. And then the brother-in-law goes on enjoying all the good things (*lit.* puts on pairs of shawls) while to the brother's share falls only the maimed plaitain. With the brother-in-law's sister in the first place, and with the brother-in-law in the next, there is one source of torment added to another. The keys are in the hands of the brother-in-law's sister, and it follows, therefore, that all relations on the paternal side fare badly indeed (*lit.* are in the woful condition of a *hadi* or sweeper), while the brother-in-law feeds sumptuously.

The Feringhee *sumundi* has made exactly this kind of move against us. The Feringhee's *maya* (illusion) having penetrated into our home has taken possession of the keys of our inner apartments. And now after having saddled us with this *maya*, the Feringhee has quartered himself also on us. What we inherited from our ancestors, or whatever other possessions we had are being despatched to the house of the brother-in-law's father, while our brothers, relations and kindred are left to feed on maimed plaitains. And furthermore what airs the *sumundi* gives himself! In ceremonies and festivities in my home, he occupies the central position in the assembly, pushing aside my relations in the paternal line; such is the commanding influence of the brother-in-law's sister,—of this Feringhee *maya*. Have you seen now the *sumundi's* trick? Is it without cause that we call the Feringhee *sumundi*?

Now the *sumundi's* trickery will have to be put an end to. This she-devil of a brother-in-law's sister, will have to be turned out of the home and the former wife, who was a veritable goddess of prosperity to the household, will have to be made mistress of the home and in that case this she-devil's brother of a brother-in-law will go away of himself. Of course, the *Dhunanjoy*-policy (*i.e.* the policy of thrashing) will have to be put in practice to a certain extent, otherwise this she-devil and the brother-in-law will not quit the home. Now get yourselves to understand this trick thoroughly.

SANDHYA.
August 13th, 1907.

76. The *Sandhya* [Calcutta] of the 13th August publishes a poem contributed by a Bengali lady in which the writer

prays to Goddess Kali to reappear in India as the destroyer of demons, so that Her children (the Indians) may be revived with Her strength and may fill the earth and skies with the song of *Bande Mataram*.

URIYA PAPERS.

SAMBALPUR
HITAISHINI.
August 3rd, 1907.

77. The *Sambalpur Hitaishini* [Bamra] of the 3rd August states that the Indians have practically no place in Australia, the Transvaal, Natal and Cape Colony, where the Governments are taking every possible means to exclude them from their jurisdictions. This race-distinction is a surprising blunder in the British Empire.

UTKALDIPKA,
August 3rd, 1907.

78. The Darpan correspondent of the *Utkaldipika* [Cuttack] of the 3rd August states that the want of a post-office at Bairi, in that estate, is urgently felt, and the Postal authorities are requested to pay some attention to the matter.

UTKALDIPKA.

79. Referring to the reply of the Prime Minister given in answer to a question put by a Member of the House of Commons in England, that the Parliament has hardly time enough to discuss Indian questions thoroughly and properly, the same paper observes that, if the Parliament has no time, it should make some other arrangement for the

Observations on the British Prime Minister's reply to a question in Parliament.

discussion of those questions. To assume responsibility in regard to the Indian dependency and then to shirk labour are not good. This is the more deplorable, as India has no representatives in the British Parliament.

80. The same paper supports its contemporary of the *Star of Utkal* in the latter's observation that Babu Radha Madhab Naik, the Agent for Nilgiri, has adopted a very objectionable procedure in dealing with religious endowments that were so long in the hands of the Rani of that State. It is not at all advisable to interfere with religious matters, and thereby invite discontent and unrest throughout the length and breadth of the State.

UTKALDIPIKA.
August 3rd, 1907.

81. Referring to the punishment of one year's rigorous imprisonment passed on Babu Bhupendra Nath Dutt, the Editor of the *Yugantar*, in Calcutta, the same paper is of opinion that the punishment was too severe, especially as the writings of the editor did not lead to any mischief. Had a light punishment been awarded, it would have redounded to the glory and generosity of the British Government.

UTKALDIPIKA.

82. Referring to the fact that the revision settlement is going on in full force in the Balasore district, the same paper observes that the people of Orissa are very sorry that the Government is unable to understand the difficulties and costs to which both tenants and landlords are being put by its proceedings. The failure of crops for the last two years, on account of drought, has raised the price of rice to six or seven seers per rupee. The outlook of the present year is not at all hopeful. Since the people are not in a position to find one full meal per day, it is very desirable that Government should stop all settlement proceedings at once. The action of Government in this matter is likened to that of a strong Zamindar, who wants to curb the spirit of his tenant, and oppresses him by ordering for a re-survey of his holding and by requiring his hedges to be removed, if no other ground for interference is available. This action of the strong Zamindar helps his Tehsildars and peons to earn a little from the oppressed tenant. In the same way, the Amins of the Revision Settlement Department are let loose on the tenants and landlords, both of whom they prey upon. Notwithstanding all the good intentions of Government, the tenants will be required to dance attendance on the Settlement Court for many days, much to their private loss and to please the Amins and Amla at a great cost. This will no doubt be looked upon as a serious grievance in the present year, when rice, the principal article of food, is so dear. The writer requests the Collectors of districts in Orissa and the Commissioner of that Division to explain the matter to Government, with a view to postpone the revision settlement proceedings for the present.

83. The same paper sympathises with the action of the Committee appointed at Calcutta to help the *Indian Daily News*, published in that town, with money in its present distress. The paper was required to pay a heavy sum as damages, because it honestly attempted to show the irregularities of some Police affairs in that town in connection with an important murder case. The sympathy of the public has been drawn to the paper, on account of the divulged fact that the Government bore the costs of the prosecution. The writer is of opinion that every public spirited gentleman must side with a publicist, who honestly writes for the public good, without any selfish motive.

UTKALDIPIKA.

84. The *Garjatbasini* [Talcher] of the 3rd August admires the wisdom and liberality of the Raja of Talcher, who has given great relief to a large number of his subjects by digging tanks and damming rivulets, capable of irrigating a large number of fields, bearing standing crops on their bosoms. This is a pure gift to the Talcher agriculturists of the affected parts of the State, who will not be required to pay anything for this invaluable boon.

GARJAT BASINI,
August 3rd, 1907.

85. The same paper states that the Raja of Athgarh has excavated a certain number of tanks, with a view to irrigate the fields of some of his tenants. This is a move in the right direction.

GARJAT BASINI.

GURJAT BASINI.
August 3rd 1907.

86. The Puri correspondent of the same paper complains that there is great confusion in the delivery of letters to the addressees in Puri. This is due either to the negligence of the Postal peons or Postal clerks. The attention of the Postal authorities is drawn to the matter at once.

SAMBALPUR HITAI-
SHINI,
August 3rd, 1907.

87. The *Sambalpur Hitaishini* [Bamra] of the 3rd August complains that though fifty post-cards were despatched to the address of a gentleman in the Khandpara State by the Editor of the *Utkalbasini* in Ganjam, not a single one reached the addressee. This is a matter, no doubt, of great regret. The attention of the Divisional Superintendent is drawn to the matter.

SAMBALPUR
HITAISHINI.

88. In publishing the purport of a letter, published in the *Aryya Gazette* by Lala Radha Krishna Rai, the father of Lala Lajpat Rai, the same paper finds occasion to remark that Lala Lajpat Rai was a patriot of a high order. If he was moved to make strong reflections on the action of Government, it was in the interest of the public good. If Government thought he uttered words which he should not have done, or if his words had a tendency, in the opinion of Government, to incite people to adopt violent measures, he should have been warned in the first instance. To deport him without giving him a warning was a severe and unjust punishment. It would have been a generous act on the part of Government to condone the so-called offences of a man who is really adored by a large number of his countrymen. If Government fears that one like Lajpat Rai is able enough to subvert the British Government, it can only be said that the fear proceeds from error and weakness, and nothing else.

SAMBALPUR HITAI-
SHINI.

89. Referring to the importance that has been attached to the Indian National cry *Bande Mataram*, the same paper observes that it is a stupid thing on the part of Indian students and Indian nationalists to utter expressions which simply irritate Englishmen and do no good to the Indians in general. In the opinion of the writer, this *Bande Mataram* cry should be given up at once.

UTKALDIPIKA.
August 3rd, 1907.

90. The *Utkaldipika* [Cuttack] of the 3rd August states that cholera prevails in the Cuttack town, and that the rate of daily mortality due to this cause is about 3. Measles also is said to prevail in the same town, and many infants succumb to this disease. About 27 deaths from cholera occurred in the last week.

UTKALDIPIKA.

91. The Darpan correspondent of the same paper writes to say that cholera has not yet abated in that estate. It has rather spread to other villages, such as Burchana, Dhanmandal, Sungara, Nisimulla, Khetrapal and other neighbouring villages. A doctor has been deputed to the affected villages by the Manager of the estate.

UTKALDIPIKA.

92. The Kendrapara correspondent of the same paper states that cholera prevails in the Kendrapara town, and that about 7 deaths occurred from this cause.

GURJATBASINI.
August 3rd, 1907.

93. The Puri correspondent of the *Garjatbasini* [Talcher] of the 3rd August states that cholera prevails in the Puri town in a most terrible form and that the rate of daily mortality due to that cause is about 25.

GURJATBASINI.

94. The Angul correspondent of the same paper writes to say that Babu Jagabandhu Das, Reserve Forest Officer, Angul, together with his brother, died of snakebite on the 25th July last. While the brothers were asleep at night after supper: the snake bit them at about 3 o'clock. The writer admires the sympathy and liberality of Babu Baidyanath Misra, the Subdivisional Officer, Angul, who bore the cost of burning the bodies of the deceased with due ceremonies.

SAMBALPUR
HITAISHINI,
August 3rd, 1907.

95. The *Sambalpur Hitaishini* [Bamra] of the 3rd August states that a man and a woman were killed by a tiger in the last week in village Tinkibir, in pargana Athpara, in the Bamra State.

96. The *Utkaldipika* [Cuttack] of the 3rd August states that continuous showers of rain fell in the Cuttak town in the last week, and that transplantation work is expected to be facilitated thereby. UTKALDIPIKA,
August 3rd, 1907.
- The weather in Cuttack.
97. The *Darpan* correspondent of the same paper states that transplantation work has not yet begun in that estate for want of rain. UTKALDIPIKA.
- The weather in Darpan.
98. The *Kendrapara* correspondent of the same paper states that transplantation work has not yet begun for want of rain in that Snbdivision of the Cuttack district. UTKALDIPIKA.
- The weather in Kendrapara.
99. The *Garjatbasini* [Talcher] of the 3rd August states that good showers of rain fell in that State for three days in the last week, and that the state of the crops is good. GARJATBASINI,
August 3rd, 1907.
- The weather and crop in Talcher.
100. The *Puri* correspondent of the same paper states that there has been no rain in the Puri district for about 15 days, that paddy plants have nearly been scorched to death, and that famine is apprehended in the near future. GARJATBASINI,
- The state of the crop in the Puri district.
101. The *Sambalpur Hitaishini* [Bamra] of the 3rd August states that rain has begun to fall in that State. SAMBALPUR
HITAISHINI.
August 3rd, 1907.
- The weather in Bamra.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGAL TRANSLATOR'S OFFICE,
The 17th August 1907.



REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 17th August 1907.

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II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

1246. In connection with the fine of Rs. 200 imposed on Mr. Thornton for causing the death of a cooly named Roop Chand Dasad, the *Telegraph* considers the fine as an inadequate punishment. "The fine of Rs. 200 imposed on a young mill manager will have no deterrent effect on those lily-livered rascals who ruthlessly lay blows on the poor Indian cooly who goes to them to earn a few pice by the sweat of his brow, only to feed his hungry mouth. Cases like this have brought British justice to disrepute even amongst the lower classes of people, but no efforts have as yet been made to uphold its prestige by awarding exemplary punishment to the cowardly fellows who rashly commit assaults on helpless Indians." The paltry sum of Rs. 200 cannot compensate for the loss which the poor widow has suffered by the death of her husband. But if the rulers wish to put a check upon such cowardly assaults, they should award a life-long maintenance to the suffering families of those who lose their lives in such a manner, from the pocket of the rash assailant.

TELEGRAPH,
19th August 1907.

1247. The *Bengalee* considers that the decision of the High Court that an order of confiscation of a printing press by a Criminal Court, on the ground that it has been used for the printing of seditious matter, is bad in law and wholly without jurisdiction, removes a very serious menace to the liberty of the Press in India.

BENGALIE,
13th August 1907.

1248. The *Amrita Bazar Patrika* considers the *Statesman's* article on the Bloomfield murder case mischievous in more ways than one. First, it is bound to rouse the worst passions of a large section of the European community; and secondly, it shows that Anglo-Indian papers, conducted avowedly on liberal principles, are as blood-thirsty in their tendencies as are those which are proud of their "tiger qualities." The *Statesman*, instead of expressing any horror at such blood-curdling sentences, is rather disgusted at the way the case has been finally disposed of by the Criminal Bench of the High Court. In other countries the newspapers are the guardians of public morality, but in India, the European press is influenced by a feeling of race whenever there is a case between a European and an Indian.

AMRITA BAZAR
PATRIKA,
13th August 1907.

1249. The *Bengalee* confesses to a feeling of surprise at finding so level-headed a contemporary as the *Statesman* adversely criticising the judgment of Justices Mitter and Fletcher in the Bloomfield case. Contrary to the opinion of the *Statesman*, that Mr. Bloomfield was of a very mild and unoppressive character, the journal says it cannot be doubted, in view of the constant litigation between the deceased and one of the appellants, that he was a man who did not believe in violence as a means for bringing his tenants to a proper sense of their own position when he could bring about the desired end by putting the machinery of the law in motion. These frequent litigations so thoroughly ruined and exasperated his raiyats, that they ultimately wreaked their vengeance on him by causing his death.

BENGALIE,
13th August 1907.

1250. *Bande Mataram* ridicules the attitude of the *Bengalee* with regard to the *Statesman's* criticism of the High Court judgment in the Bloomfield murder case, and warns its Indian contemporary not to expect the Anglo-Indian Liberal Imperialist organ to sympathise with *swadeshi* and nationalism. No patriotic Englishman can support anything which can possibly injure the prestige, supremacy, and exceptional position of the white community in India. To maintain a despotic rule by a small alien handful over immense indigenous numbers, it is essential that the persons of the foreigners should be held sacred and that those who lay hands on them, no matter under what provocation, should be overtaken by the most terrible retribution the other conditions of the rule will permit. There is therefore no two opinions among Anglo-Indians as to the necessity of avenging every loss of a European life by the execution of as many Indians as the police can lay their hands

BANDE MATARAM,
14th August 1907.

upon. This principle is itself unjust and monstrous, and the position of the Anglo-Indians must be altered if such massacres are to be rendered an impossibility.

AMRITA BAZAR
PATRIKA,
14th August 1907.

1251. The *Amrita Bazar Patrika* is of opinion that Lala Dhaniram owes his deportation to having incurred the displeasure of an influential Muhammadan clerk. The strangest feature in the whole proceedings of the case is the punishment of the Lala, in direct violation of the laws of the land and civilized methods of administration, for the same offence for which he was tried by a competent Court and acquitted. If law, equity, and justice are thus to be hammered out of shape or recognition, it cannot be expected that content will replace discontent.

AMRITA BAZAR
PATRIKA,
16th August 1907.

1252. Commenting on the judgment of the High Court in connection with the Comilla shooting case, the *Amrita Bazar Patrika* is glad that the Sessions Judge, Mr. Cumming, convicted the three accused, for if they had not been convicted, the matter would not have come before the High Court, and the most important episode in the Eastern Bengal official scandals would have been lost to the world. The High Court has proved once more that it is the one institution in this country which more often than not stands above all political considerations, and holds the balance of justice evenly between all parties.

BENGALEE,
16th August 1907.

1253. The *Bengalee* considers that the judgment of the High Court, quashing the conviction of Judge Cumming in the Comilla shooting case, will give universal satisfaction. In the solution of this case Hindus and Muhammadans alike were interested, for both are deeply concerned in the proper and righteous administration of justice. The case throws a lurid side-light on the character of the administration which has been installed in the new Province. It is doubtful to what straits the people would be reduced if the executive authorities had all their own way, and if the arm of the High Court was not outstretched to protect them.

(h)—General.

BENGALEE,
9th August 1907.

1254. A correspondent of the *Bengalee* complains of the difficulties under which the clerks of the Bengal Secretariat are working, caused by unusual stagnation of promotion, and appeals to Sir Andrew Fraser to cause an early enquiry to be made into the matter, and take such steps as will give the clerks in the Secretariat some relief in these hard days.

BENGALEE,
10th August 1907.

1255. The *Bengalee* considers a call for subscription towards a reception fund and address by Government officers as against Government orders, and that Government servants are precluded from canvassing for subscriptions. But the Sub-divisional officer of Patuakhali wants to levy a sum of Rs. 2,000 upon the zamindars living within his jurisdiction for the purpose of presenting the Lieutenant-Governor with an address of welcome. Government servants may therefore, with perfect impunity, break Government orders when it suits their convenience. Almost everything is possible in the new Province, whose administrators are saturated with the repressive spirit.

AMRITA BAZAR
PATRIKA,
12th August 1907.

1256. The *Amrita Bazar Patrika* denounces the attempt of the Sub-divisional Officer of Munshigunge, at the request of the Magistrate of Dacca, to compel the proprietor of the local *hât* to include *belati* goods among the things offered for sale. The journal also thinks it very impertinent and injudicious on the part of Magistrates to interfere in matters which do not concern them.

AMRITA BAZAR
PATRIKA,
13th August 1907.

1257. With reference to the notice served on Dr. Taranath Bal, of Mymensingh, by the Additional District Magistrate, accusing him of insulting and intimidating one Kalinath Mukerji, agent of Messrs. Harman & Co., tailors of Calcutta, and binding him down to keep the peace for one year, the *Amrita Bazar Patrika* declares that officials should be ashamed of abusing their power in this arbitrary way. "If the accused had insulted another Bengali, the Magistrate

would not have cared to proceed against him, but because Kalinath Mukerji is an agent of Messrs. Harman & Co., therefore Dr. Bal must be hanged. A more scandalous state of things cannot be conceived. Who can be safe after such unwarrantable proceedings on the part of a Magistrate?"

1258. It is apparent to the *Bengalee* that the Government of the new Province is resolved, so far as lies in its power, to kill or, at any rate, to discourage *swadeshi*.

Officials and *swadeshi*ism.

Mr. Allen, Magistrate of Dacca, seems to have specially interested himself in this matter. He goes about from *hat* to *hat* enquiring about the sale of foreign articles, with a view to enforcing the sale of *belati* goods. Mr. Allen's interference in this matter is uncalled for and illegal, as it has repeatedly been held by the Courts of law that the owner of a market is at liberty to exclude from it any article he pleases. In the new Province, however, with the Fullerian spirit still in the ascendant, every Government officer is a law unto himself and there seems to be no one to call him to account.

1259. The *Indian Mirror* is of opinion that the root causes of the discontent in the Punjab were the Colonisation Bill and the proposed enhancement of the Bari Doab canal water-rate. Lyallpur was originally thrown open by the Punjab Government for colonisation by the free grant of lands to all who cared to settle in the place for agricultural purposes. Having got the lands free of cost, the colonists were not prepared to be taxed for the water supply and consequently great dissatisfaction prevailed among them. Lajpat Rai and Ajit Singh came into trouble, because it was feared their speeches against these measures of Government were calculated to incite to revolt the *ex-Jat* sepoys who were colonists at Lyallpur. The Punjab army, owing to all these causes, was almost on the verge of a mutiny about that time, and if the deportations of Lajpat Rai and Ajit Singh had not quickly followed, there would have been a revolt somewhere or other, perhaps at Ferozepur. The Punjab has escaped a calamity which would have been just as disastrous in its consequences as the terrible outbreak of 1857.

BENGALIEE,
14th August 1907.

INDIAN MIRROR,
15th August 1907.

III.—LEGISLATION.

1260. Referring to the paragraph in the *Pioneer*, which says that no public disclosure may be made on the subject of the enlargement of the Councils till the views of the Secretary of State in Council are fully discussed by the Government of India, the *Bengalee* considers it to be the principle of the Indian bureaucracy, of making no public pronouncement till everything is settled. And if, when the pronouncement is made, the public happen to comment adversely on the principle or the policy, they ignore such comment on the plea of the "settled fact." If Mr. Morley's scheme of enlargement of the Councils contemplates nothing more or less than the addition of a few members to the permanent minority or the affording of some further facilities for debates and discussions, it is a matter of utter unconcern to the Indian public how such a scheme is carried out. It is for bread the people are crying, and if they get stone instead, they can surely avoid being very much troubled as to the precise method adopted.

BENGALIEE,
16th August 1907.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

1261. Referring to the anxiety caused to all classes of people by the high price of food in almost every province, *Bande Mataram* contends that the causes cannot be removed, till the country is governed in the interest of the people. The economic revolution in India is connected with the political subservience of the people, and health and plenty will not return till they can improve their political condition. There would be no objection to the exports if the consumers were allowed to go unhampered with their industries and manufactures, for they would then have some means at their command to meet the enhanced price of food or to retaliate. But to destroy the manufactures and industries in the land by political power and then stimulate the export of food-grains in the name of enriching the producers, is a policy whose injustice and unfairness is clear to the commonest intelligence.

BANDE MATARAM,
15th August 1907.

VI.—MISCELLANEOUS.

NEW INDIA,
8th August 1907.

1262. In connection with the proposed decentralization scheme, *New India* states that under the decentralization now prevailing, the village chaukidar has become a

Decentralization.
very important personage for working mischief, but under the improved and enlarged scheme, he will become a little Nawab Salimulla in the village, and expect the villagers to kow-tow to him or be charged with sedition. Under the existing system the village chaukidar communicates, often verbally, with the Daroga or Sub-Inspector of Police who reports the matter to the Inspector. The Inspector submits the case to his superior officer—either the Deputy or the District Superintendent of Police, who sends up the matter to the Magistrate, the Magistrate to the Commissioner, the Commissioner to the Local Government, the latter to the Government of India, and the Government of India to the Secretary of State. And as each must rely on the man on the spot, the chaukidar is virtually the arbiter of the destiny of the people of India. This is the beauty of the decentralized Government. Decentralization means strengthening of the executive, and with a judiciary either too weak or disinclined to check the vagaries of the executive, it means absolute lawlessness and anarchy in the land.

MUSALMAN,
9th August 1907.

1263. The *Musalman* declares that the people are tired of the "flagrant hypocrisy" on the part of the British politicians.

Eternal infancy.
"To them we are mere infants, to them our infancy is eternal, to them it is convenient to say so. But we must not allow them to think so. We must work and exert ourselves in a manner that they will be forced to admit that we are adolescent."

MUSALMAN,
9th August 1907.

1264. The *Musalman* states that "the alien bureaucracy is up in arms and the present is an era of oppression and repression. The bureaucrats are determined not to

What should we do?
part with the autocratic power they now possess and we are determined to wrest from them, by all constitutional means, as much of the power in our own hands as we can. The bureaucrats are determined to stifle our *swadeshi* movement and to support the traders of their own country, and we are determined to propagate the *swadeshi* idea at any risk and to preach the boycott of foreign goods in spite of all opposition from any quarters." To bring about the ultimate salvation of the people and liberate themselves from the present bureaucratic and irresponsible form of government, the journal's advice is not to rise in arms against the alien Government, not to make a French Revolution, nor to declare an American War of Independence, but to do silent and bloodless work in the shape of *swadeshi* and boycott.

BENGALIAN,
10th August 1907.

1265. The *Bengalee* says that while the zamindars and title-holders appeal to the people to be moderate and to eschew violence of language, they have apparently no appeal to

The loyal manifesto.
make to Government. The people will pay little heed to their manifesto, which is a mere partisan move, unless it reflects public opinion.

AMRITA BASAR
PATRIKA,
10th August 1907.

1266. The *Amrita Bazar Patrika*, analysing the sentiments expressed in the appeal of the Maharajas and Rajas, considers that the appeal will fall flat upon the vast majority of its countrymen, as it does not at all represent

Ibid.
their views, feelings, and sentiments. The document is not only a purposeless one, but it may be used by the enemies of the people against the country. What the signatories should have done was to tell the rulers that, while the people are grateful to the British Government for what it has done, they do not deserve the unsympathetic treatment which is now being accorded to them. In short, their appeal would have produced better effect on the people had it condemned the policy of repression which has created such seething discontent in the land and which is the real cause of the unrest.

INDIAN MIRROR,
11th August 1907.

1267. The *Indian Mirror* hopes that the loyal manifesto issued by the British Indian Association of Calcutta, will help in removing the wrong impression which has been caused in the minds of the British public by the

Ibid.
alarmist messages of mischievous press correspondents who have been trying to make out that the Indian people are engaged in a secret conspiracy to overthrow British rule. The manifesto is welcomed because it is not cringing

n its tone, and secondly, because it breathes the spirit of loyal patriotism. There is nothing in it to suggest that it has been drawn up merely to curry bureaucratic favour. It would be well if Bengali translations of the document are distributed all over the province. The British public should know that the mass of educated Indians are firmly loyal to British rule, and that the disloyal sentiments they complain of are confined to a microscopic minority. Discontent there is in the land, but not disloyalty.

1268. Commenting on the loyal manifesto, which is being made so much of in certain quarters, *Bande Mataram* finds that the unspontaneous character of the effusion has

Marrionettes and others.

been emphasized by the difficulties and vicissitudes which it had to go through before it saw the light. "Conceived in the black and white club, begotten, it is said, by Sir Andrew Fraser on the brain of Mr. Blair, the first attempt at delivery with Srijut Prodyat Kumar Tagore as midwife ended in an abortion. Even the second time, with an older and more experienced hand at work, the pains of parturition were excessive. Not a single leader of the people or prominent political man signed the absurdity, even the most moderate declaring that no man with any sense of self-respect could sign such a document." Only one of the few zamindars who have a real political sense and some position in politics has signed, and that under the mistaken impression that the objectionable portions had been omitted. Some have signed from fear of the consequences of refusal, while others belong to the type of people who consider it their duty to bow their knees, whenever required, before the powers that be, and act like marrionettes. They think that the bureaucracy has made them and can unmake them at any moment, and the very instinct of self-preservation forces them to their knees. It is surprising, however, that so able a political race as the English should expect to make anything substantial out of an advantage so unreal.

1269. Referring to an Englishman's testimony that treachery in the camp has been the ruin of India from the days of Prithvi Raj down to those of her

The deserters.

present degradation, *Bande Mataram* remarks that the present loyalist manifesto is another confirmation of this indictment, and it brings in its wake the unbearable thought that the country is doomed. The progress of the *swadeshi*-boycott movement aroused the hope that the salvation of the country had been assured and that the work of organisation alone remained to be done, but there is now a rough awakening from this dream of liberty. "That so many Bengalis, no matter that most of them are men of no education, or retired flunkies, could have been made to lend their names to such a worthless, untrue, one-sided, and ignorant declaration certainly causes surprise and momentary feelings of disappointment. . . . But a moment's calm and undisturbed thought dissipates the gathering mists of misgiving." The manifesto is no indication of treachery in the camp, but only proves that the metal of the nation has been all this time in the crucible and has at last thrown up its dross. "It is the scum of the country that has come to the surface," and the manifesto-wallas should be added to the list of things to be boycotted.

1270. In connection with the boycott demonstration held on the 7th of August, the *Bengalee* considers the opinion held in

The demonstration of the 7th August.

some quarters that the celebration showed signs of the waning influence of the movement, as a grotesque invention, quite in keeping with those other inventions which have been brought into requisition to injure the national cause. *Swadeshism* has entered the religious life of the people, and their temples and mosques are made to resound with invocations to the Supreme to bless the movement.

1271. The *Indian Mirror* is of opinion that the chief cause of the racial

Better understanding between Indians and Anglo-Indians and a little more forbearance on both sides needed.

feeling which is now running so high in India is nothing else than the want of mutual understanding between the rulers and the ruled. Things would get on much better if only a little forbearance be exercised on either side. Considering the intensity of the situation, it behoves the leading members of both communities to come to an agreeable understanding, so that the volume of racial feeling may not assume more sinister proportions than it has already done.

BANDE MATARAM,
13th August 1907.

BANDE MATARAM,
13th August 1907.

BENGALIEE,
10th August 1907.

INDIAN MIRROR,
10th August 1907.

BANDE MATARAM,
10th August 1907.

1272. The gathering of the 7th August, says *Bande Mataram*, most suitably calls for the remark "Ah! Now we come to something serious," from the Secretary of State.

Serious.

The orderliness of the proceedings prove that the leaders of opinion have a hold on the people. The methods of Reuter and the *Englishman* will not succeed in checking the tide of public opinion, and if the stream be dammed, it will overflow its banks and spread nourishment and strength over lands that might otherwise have lacked support. All Indians recognise the efficacy of the *swadeshi* and boycott movement and are in sympathy with its aspirations. Whatever be the effect of the loyalist circulars and manifestoes, they will inevitably recall the thoughts that inspired George Meredith's Chartist when he said:—

I don't know how to bleat or how to leer:

I'm for the nation.

That's why you see me by the wayside here,

Returning home from transportation.

TELEGRAPH,
10th August 1907.

1273. The present unrest in India is considered by the *Telegraph* as having brought seriously to the mind of all Indians the utter incapacity and worthlessness of the present

Bureaucratic frenzy.

bureaucracy to cope with new difficulties and to face the new situation. It is a notorious fact that the enjoyment of unlimited power has worked against their higher instincts and turned at least the majority of them into irresponsible despots. That their imperious and tyrannical dealings with the poor, meek and law-abiding people of the country have brought about things to such a pass cannot be doubted. The majority of them have become so perverted that they cannot brook any adverse criticism of their actions. It is true the extremist party hold out the ideal of absolute autonomy to the public. But the mere preaching of an ideal cannot subvert a mighty Government. The truths of political philosophy may be discussed by all; and so long as the extremists keep themselves within the political discussions or theoretical politics, they commit no offence. There is not a scrap of evidence to prove that the extremists are actually hatching a rebellion against the powers that be. Their language may be bold, daring and careless, but an open enemy is far better than a fickle friend. The popular discontent cannot be allayed by the flourish of the iron rod—it must be soothed down by sympathy and clemency. A free press is more of advantage to the alien ruler than the ruled. But if the bureaucracy in a fit of frenzy do away with the liberty of the press, they will commit a serious blunder for which they will have to rue afterwards.

BANDE MATARAM,
10th August 1907.

1274. *Bande Mataram* is of opinion that Sriji Surendra Nath Banerji very accurately gauged the present situation when he observed in the course of his remarkable speech

To organise.

in College Square, that the country now needed statesmanship and not oratory, for the only effective answer to bureaucratic repression is the organisation of the whole strength of the country to carry out its national ideal in spite of all repression. The progress made hitherto is attributed to Divine guidance, for there has been no organised resistance or persistence ever since the work of repression began. This unsatisfactory state of affairs is due to the failure on the part of the older leaders, trained in a different school of politics, to adapt themselves to the new state of things and join heartily in the measures which can make the industrial boycott crushingly effective. They also object personally to the new men and decline to work in co-operation with them. These men, on the other hand, who have immensely increased their following and influence in the country, are jealously excluded from the Congress and Conference, and have only a small following among the richer men who might provide the sinews of war. A combination of the two parties is essential, and the country needs a statesman who is thoroughly steeped in the gospel of nationalism, and knowing the goal, is brave enough to aim steadily and fearlessly towards it, masking his movements when necessary, and possessing the power and tact to lead, use, and combine men of all kinds and opinions. It is encouraging to find that Surendra Nath is coming more and more into sympathy with thoroughgoing nationalism, but if he has not the courage and magnanimity to hold out his hand to the new men and retain the loyalty of his

principal followers, he will never be able to carry out the task he has declared to be the one and supreme need of the nation.

1275. The *Indian Nation*, although it sympathises with and shares the pride of its countrymen in the triumphs of Japan, cannot share the hopes, expressed in some quarters that this country may by a few well-directed efforts, and at no very distant date, develop into a Japan. To cherish it implies an utter ignorance of the laws of social life and national development. India will never achieve national progress like Japan until she becomes a nation, and under the present circumstances, the chances of India becoming a nation are very remote indeed.

INDIAN NATION,
12th August 1907.

1276. The *Amrita Bazar Patrika* says that apart, from the suppression by the English of the Indian cotton and silk industry by means so immoral that no Englishman, except those who have lost their higher perceptions, can refer to them without shame and humiliation, the salt industry of Bengal was also strangled by violent methods, and the means of livelihood of millions of the people was snatched away from them. Three-fourths of the people of Bengal carried on the manufacture of salt, and they suddenly found their bread taken away and their occupation, in which they had been engaged for generations, declared penal. One of the greatest and biggest industries of Bengal was thus killed to make room for foreign salt; and this stupendous wrong was thrust upon a nation who had invited the English to their country and surrendered their liberty to them, believing in their honesty and sense of honour.

AMRITA BAZAR
PATRIKA,
12th August 1907.

1277. In commenting on the opinion of the *Bengalee* and *Amrita Bazar Patrika*, regarding the one-sidedness of the appeal, the *Hindoo Patriot* states that it was necessarily

HINDOO PATRIOT,
12th August 1907.

Unrest in Bengal. "one-sided," since there was no place in it in which the sentiments of the signatories about coercion and repression might be expressed with propriety. Mere expression of opinion regarding repressive measures would not have been of the slightest avail. Such expression of opinion, considering the nature of the appeal and the character of the party to whom it is addressed, would have been completely out of place in the document. Had it been addressed to the Government, the repressive measures which have inflamed the passions of the people and are doing positive mischief, would not only have been severely condemned, but Government would have been implored to withdraw them at once, in their own interest if nothing else, and their prayer might have had a most beneficial effect. But such prayer in the present appeal was wisely thought to be inopportune, and was therefore not made.

1278. *Bande Mataram* is complimented at the reference made to it by the *London Times*, but points out that the latter is wrong in asserting that the nationalist movement in India is the pure outcome of racial hatred and that the creation and fomentation of that hatred is the sole method of Indian agitators and the one object of their speeches and writings. The motives of the Indians are as lofty and noble as those of Mazzini and Garibaldi. "The restoration of our country to her separate existence as a nation among the nations, her exaltation to a greatness, splendour, strength, magnificence equalling and surpassing her ancient glories is the goal of our endeavours, and we have undertaken this arduous task in which we as individuals risk everything,—ease, wealth, liberty, life itself it may be,—not out of hatred and hostility to other nations, but in the firm conviction that we are working as much in the interests of all humanity, including England herself, as in those of our own posterity and nation." The struggle must bring with it temporary strife, misunderstanding, hostility, and disturbance. The present political system is unnatural, intrinsically bad, and inevitably oppressive, and the Indians in general cannot be convinced of its undesirability without the creation of a strong dislike for it, which is sure to irritate the bureaucracy. If England obstructs nation-building by unjust, violent, or despotic means, she and not Indian nationalism will be responsible for such action.

BANDE MATARAM,
12th August 1907.

1279. *Bande Mataram* ridicules the *Englishman's* attempt to damp the enthusiasm of those advocating the boycott movement, by quoting the testimony of the Commercial

BANDE MATARAM,
12th August 1907.

Attache at Tokio, to the constant increase in the foreign import of Japan in spite of its being a great manufacturing country. The boycott must continue, because under the conditions now existing in India, which are widely different to those in Japan, this movement is the only available means for the regeneration and emancipation of the motherland, politically and economically. It is developing and bringing into play the tenacious side of the national character, by reviving in the Indians their power of resistance and active opposition to oppression, a keen sense of national unity and honour, strong faith in Providence and self, and the quality of *zid*; all which are indispensable to a living and progressive nation, and which have been nearly lulled to extinction by the "benign" despotism of an alien bureaucracy.

The boycott movement is also economically sound, for the industries killed by unfair and unjust measures in the early days of the East India Company must be revived at any cost for the salvation of the country and the nation. England's trade compelled almost all other countries to adopt protective tariffs against her, and in the absence of any power over the Legislature, the will and moral force of the Indian nation will effect the same end. In fact, boycott is preferable to protection, as it develops industries and enables the people to enjoy all the benefits of cheap production.

The present generation may suffer, "but the golden future must more than compensate for all the sufferings and sacrifices which must pass away and be forgotten with the first glow of the dawning day." It is not desirable or possible to exclude foreign imports from India, but they must be such as strike off the trade balance as well as bring into India materials which, instead of sapping the industrial vitality of the country, would tend to develop the natural resources of India and her people.

INDIAN MIRROR,
13th August 1907.

1280. According to the *Indian Mirror*, the manifesto lately issued by the landed gentry of the two Bengals, has made it

Why non-official Europeans and non-official Indians should unite.

abundantly clear that the most influential section of the population regard the Extremist propaganda

with the utmost repugnance and dismay. The malady from which India is now suffering most, is bureaucratic rule. The discontent, unrest, and lawlessness which have so much disturbed the country of late, are all traceable to bureaucratic maladministration, and there seems to be no reason why the leaders of Indian and Anglo-Indian communities should not build a common platform whence they can exert their joint influence on the side of law, order, and the better government of the country.

BANDE MATARAM,
13th August 1907.

1281. *Bande Mataram* points to the meeting of Hindu ladies at the house

Indian womanhood and nationalism.

of Dr. Nilratan Sircar to present a congratulatory address to the mother of Bhupendra Nath Dutt, as a fresh proof of the awakening of Indian

womanhood. The spirit of nationalism is at work everywhere in Bengal. During the progress of the *swadeshi* movement the women received the message of freedom with much faith and devotion. Instances of their self-sacrifice for the furtherance of the nationalist cause have been brought to the notice of the public from time to time and "such ready recognition of the manliness and spiritual strength of our young men by the mothers in Bengal, proves that it is no longer to the Bench or the Bar that the Indian mother guides the aspiration of her son, but to the thorny crown of which Bhupen has been the proud possessor."

BANDE MATARAM,
14th August 1907.

1282. *Bande Mataram* makes a critical examination of Mr. N. N. Ghose's

The foundations of nationality.

article on the prospects of nationality in India, published in the latest issue of the *Indian Nation*,

and finds it to be full of errors. In spite of the historical blunders, the writer expresses a very common error which troubles many patriotic people and unnerves their faith and weakens the quantity of their patriotism. It is contended that the diversity of race, religion, and language in India renders the creation of a nationality impossible but, as a matter of fact, Switzerland, France, America, Austria, Russia, and even Great Britain afford examples of its possibility. The essential conditions of nationality are geographical unity, a common past, a powerful common interest impelling towards unity, and certain favourable political conditions which enable the impulse to realise itself. These elements are present in India, and the time has come, when by a common resistance to a

common pressure in the shape of the boycott, inspired by a common enthusiasm and ideal, the united nationality for which the whole history of India has been a preparation will be speedily and mightily accomplished.

1283. Commenting on the Belfast riots, the *Bengalee* commends the conduct of the police and military who showed splendid patience under pitiless stoning by the mob. This

BENGALÉE,
15th August 1907.

The Belfast riots.

is considered as a striking contrast to what would have occurred under similar circumstances in India. An assembly of more than five people tempts the baton of the police at Barisal, and the work of the police is supplemented by the whips of non-official European hooligans.

1284. Commenting on the *swadeshi* movement, the *Amrita Bazar Patrika* urges the necessity for the formation of a strong central *swadeshi* committee at Calcutta. The object

AMRITA BAZAR
PATRIKA,
15th August 1907.

Need of a *swadeshi* committee.

of the proposed committee being purely industrial, there seems to be no reason why officials should not be able to co-operate with its members. For if the *swadeshi* movement remain under the guidance of such a committee, even the most unsympathetic and obtuse of officials will be satisfied with its *bona fide* character.

1285. Commenting on the importance of boycott, which is now recognised as the central question of Indian politics, *Bande*

BANDE MATARAM,
15th August 1907.

To organise boycott.

Mataram contradicts all the assertions that it is a chimera and a failure, and maintains that it has become a very substantial reality and a palpable success. Apart from its economic aspect, boycott is a rediscovery of national self-respect and the first practical assertion of national independence. In most of the national uprisings of modern times it has been the forerunner of the struggle for independence. Economically it has been on the whole an immense success. The weight of bureaucratic power is being brought to bear in order to shatter the boycott, and to save it the people must oppose the bureaucracy with their organised will. The people must not rest till they have secured a mandate from the Congress for a universal boycott of British goods, and the methods used by the American boycotters against England should be adapted to the circumstances of the country.

1286. The *Amrita Bazar Patrika* declares that, contrary to the communications published by the *Englishman* and *Statesman*, the Maharaja of Susang, in his speech before reading the address of the defunct

AMRITA BAZAR
PATRIKA,
15th August 1907.

The Mymensingh Landholders' Association.

Mymensingh Landholders' Association, instead of talking of sedition, violent speeches and such nonsense, testified to the fact that "the people of our country have always been known to be law-abiding and peaceful" and that he "sincerely hoped that under Your Honour's administration British justice, which is the mainstay of the Government, will be thoroughly maintained in this province." That a vast majority of the people have lost their confidence in British justice, is a stubborn fact, and as well-wishers of British rule and loyal subjects of the King-Emperor, the Maharajas and Rajas should have brought this matter prominently to the notice of the rulers. If British justice is at a discount anywhere it is in new Bengal, and the landholders of Mymensingh have done a signal service to the country by pressing this fact pointedly on the attention of the ruler of the province, who, it is hoped, will appreciate the true meaning of the Maharaja's remark.

1287. The *Amrita Bazar Patrika* is of opinion that there is a great difference between the earlier English administrators and those of the present day. The former felt

AMRITA BAZAR
PATRIKA,
16th August 1907.

Men or gods?

that they were surrounded by dangers, delusions, and pitfall, and thus they were bound to proceed with extreme caution. But all these have now been overcome or removed, and therefore the rulers of the present day have no need to think before taking a step. Previously the authorities had some respect for the Indians, but since their disarmament the latter are regarded as mere cyphers. The present rulers, if they can only manage to put the Bible beyond their reach, may safely do whatever they like. There is nothing to restrain them except their own sense of justice. A responsible ruler has only to utter the word, and it is an accomplished fact. If a blunder is needlessly committed, the perpetrator of the act does not need to confess his mistake. As for the people, they have no voice, no *locus standi*. It is in this way that the rulers

have come to assume the attitude of gods and claim that they are infallible beings, born administrators, all-wise personages, who can rule tens of millions of aliens—many as intelligent as themselves—with one hand, and play a game of chess with the other. But they are not exactly gods. They are fallible beings apt to err like ordinary mortals. Hurry, therefore, is bad for them as it is for other people, and heedlessness may lead them to pitfalls, as it has led many a one before them.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 17th August 1907.

F. N. WARDEN,
Perst. Asst. to the Insp.-Genl. of Police, L. P.